w. 2. 9.

An ACCOUNT of the

CHURCHES,

OR

Places of Assembly,

OF THE

PRIMITIVE CHRISTIANS;

From the Churches of *Tyre*, *Jerusalem*, and *Constantinople*.

Described by *EUSEBIUS*.

AND

Ocular Observations of Several very Ancient Edifices of CHURCHES yet Extant in those Parts.

WITH

A Seasonable Application.

By Sir GEORGE WHELER,
Preb. of Durham.

LONDON,
Printed by *S. Roycroft*, for *R. Clavell* at the *Peacock*, at the West-End of S. *Pauls*, 1689.

UMI

To the Reverend

Dr. GEORGE HICKS,

DEAN of *Worceſter.*

Dear and Honoured Sir,

I *Send You this to expreſs my hearty Wiſhes, That You may enjoy a Happy Chriſtmaſs and New-Year. And alſo to let You know, That the kind Letter You writ me long ſince (wherein You deſire me to conſider the Deſcription of the Church of* Tyre, *of the Holy Sepulchre, and of the Apoſtles at* Conſtantinople, *mentioned and deſcribed by* Euſebius, *in his Eccleſiaſtical Hiſtory, &c.) came again lately to my Hands, with ſome imperfect Eſſays of*

Schemes, that I then drew of those Noble Structures. These I have now again review'd and finished, and have added a short Discourse to them, containing some general Considerations on the Ancient Churches, or Publick places of God's Worship; as an Introduction to my Observations on these Magnificent Structures.

For the more clear Illustration of all which, I have added a Plane *of the Ancient* Greek Church; *according to my own Observations of Several very Ancient Structures, with an Explication of the use of Each part: And then I may Conclude with an Application, relating to our Own Religious Assemblies; which may be useful to those who shall come to Consider of proper Mediums, to Reconcile the Small Differences that are between the Dissenters and Us, concerning these Matters. For by these things, it is most manifest; That the Primitive Chri-*

Christians did endeavour to perform the Publick Worship of GOD, with as great External Reverence and Magnificence, as possible; joyned to the Internal Truth, Fervency of Spirit and Mind.

I wish You could have seen these Papers before I Publisht them; either to Alter, Correct, or Amend what You may find Amiss, or less to the Purpose. For You are a Person upon whose Judgment, I shall ever Entirely Rely; knowing the Great Candour, Perspicuity, Learning and Faithfulness of it. But since I cannot easily have that Satisfaction, I shall present You with them as I may; as a Token of the Great Respect and Value I have for You, upon many Accounts; Especially the Education I had under You, and the Friendship You have ever Expressed towards me.

If it be a Thing that may prove Acceptable to You, and useful to the Publick, as You intimate; I shall

shall be highly pleased with the Undertaking; as I shall be always to shew the Value I have for You, in any thing You Recommend to my Studies within the Capacity of

Your Most Obedient Pupil,

Most Affectionate Friend,

Westm. Dec. 20. 1688. and

Most Humble Servant,

G. WHELER.

ERRATA.

PAge 2. line 1. read *acknowledged*, p. 6. l. 1. *Mary's*, p. 22. l. 5. πρώτων, l. 17. χρ. τεκοσμήσει, p. 30. *Catechumeni*, p. 31. l. 17. *Bishops his*, p. 32. Marg. Θυσιασηείφ, ib Πρεσβύτεροι, p. 44. l. 10. *Capitels*, p. 46. l. 10. *as Zozomen*, p. 66. l. 3. Πεφύλον, p. 67. Marg. ἐκλὸς, p. 74. l. 1. Σωσις ἀμενος, p. 75. Marg. ἀνλὸς, p. 76. penult. ἐκφωνηθείη, p. 86. l. 12. *Vessels*, p. 89. Marg. ἀιμα[illegible], p. 97. antepenult. *Fronts*, p. 119. l. 12. dele *to*.

These are the most material Errors, that I have observed to escape the Printers and Correctors Notice.

CHAP. I.

Concerning the Primitive Churches, or Places of God's Worſhip.

The Introduction.

TO give a juſt Account of the Publick Places of God's Worſhip in the Chriſtian Church, it will be fit to begin our Obſervations from the Practice of the firſt Author and Miniſters of Chriſtianity.

For thô it be manifeſt, that GOD is Omnipreſent, and the Heaven of Heavens cannot contain him; becauſe he contains both them and the Infinite Abyſs of Space; yet, that he appointed the Separation and Conſecration of a Peculiar Place, to place his Name there; to be Worſhipped and Glorified therein, by thoſe that

acknowledged his infinite Power and Authority over them, is ſo manifeſt, that it needs not to be more than mentioned.

That This in the time of their Travel to their Promiſed Country, and whilſt their unſettled State of Warfare laſted, was like themſelves, moveable and unfixt alſo.

But ſo ſoon as They were arrived to a ſettled State, and to the glory and happineſs of the higheſt Pitch of Empire, They began immediately to reſolve, to give all poſſible Glory to GOD, by eſtabliſhing the Place of His Publick Worſhip with the greateſt Magnificence they were able.

This *David* made the Subject of his Zeal and Vows, and his Son *Solomon*, whom he made ſole Succeſſor to his Throne and Piety, accompliſhed it.

When again this moſt Glorious Edifice ſuffered Deſtruction and Deſolation in the Puniſhment of the King and People for their Sins,

it

it was again Rebuilt by Prophesy, and was honoured with the Glory and Presence of the Eternal High-Priest himself.

Who always performed his Publick and Stated Devotions to his Father and our Father, To his God and our God, There.

And when at last he had offered up the only true and real Propitiatory Sacrifice of himself, and was entred into the Real Holy of Holies, with his own Blood, ever to make Intercession for us; Those that he left to be his Successors in the Ministry of Holy things, did not desist from doing their Devotions there, so long as It and They continued on Earth.

Besides this, it is observable, That our Saviour and his Apostles never forsook the Synagogues, but ever joyned in the External Worship of God, Doctrine and Discipline of their Country, and as oft as occasion offered, taught the People there.

And when afterward (by God's Appointment and the Perſecution of their own Countrymen) they were diſperſed into all Nations, They ſtill Repaired to the Synagogues and Oratories of the Jews, and there firſt Preached the Goſpel.

And when they were no longer ſuffered to continue their Aſſemblies with them, then only we
Act. 19. 9. find that they ſeparated the Brethren, and taught them in another Place.

Indeed there is no doubt, but in ſuch Caſes they ſtill made proviſion for ſome other Places, as thoſe Times and Conveniency would permit.

And that There they did their Peculiar Devotions as Chriſtians, to wit, the Celebration of the Lord's Supper.

For we read in the 2*d* of the *Acts*, that *they which believed were Baptized, continued ſtedfaſtly in the Apoſtles Doctrine, Fellowſhip, Breaking Bread, and Prayers.*

Thô

Thô they continued daily in the Temple with one Accord, yet they Brake Bread κατ' οἶκον, at Home, or every one at his Houſe; or *Domatim* in each others Houſe by Turns.

But we find them ſoon in great Aſſemblies, which muſt take up great and large Places. For in the 4*th* of the *Acts*, we find them Return from the Council to their own Company; which were Aſſembled at a certain Place, which was Shaken upon their Prayer, by the Holy Spirit of God.

And in the 21*ſt* of the *Acts* we find, that ſuch Places were Capacious enough to receive the whole Multitude, who (as St *Peter* tells St. *Paul*) *muſt needs come together.*

Their Aſſemblies at *Troas* ſeem to be at a Stated Place, as well as a Stated Time. Ac. 20.

This Place was generally at the Houſe of the Chief and moſt Pious of the Faithful Believers.

As at *James's* and *Mary's* at *Jeruſalem*; at the Houſe of *Aquila* and *Priſcilla* at *Philippia*. So the Church in *Nympha's* Houſe at *Coloſſea*; and in *Philemon's* Houſe: Not that their Family was the whole Church of thoſe Places; but that their Houſes were the Stated Places of the Meeting of the Congregation of that City.

Whether they ſet apart any particular Part of thoſe Houſes, to the Worſhip of God and Service of his Church, the Scripture is ſilent.

Thô the Recording of Chriſt's Correction and Correption for the Prophanation of the Temple; His Direction how men ought to Approach to offer their Gifts at God's Altar; And the Apoſtles oppoſing the Table of the Lord and the Altar they had, both to the Jewiſh and Gentil Altars, doth ſtrongly ſuppoſe, That they either had or ſhould have ſuch Separate Places; when they were in Cir-

1 Cor. 10. 18, 21. Heb. 13. 10.

cum-

cumſtances to do it, where this Table of the Lord or Chriſtian Altar was kept.

St. *Paul* is the moſt plain concerning the Place in 1 *Cor.* 11. where in the 18*th* Verſe he ſeems very plainly to have reſpect to the Place.

Συνερχομένων ὑμῶν ἐν τῇ ἐκκλησίᾳ, When ye come together *in the Church.* For firſt otherwiſe, it would be a Redundancy in words; *When you come together*, would be enough And next he himſelf interprets that by the *Place*, ver. 20. ἐπὶ τὸ αὐτό, When ye come together therefore *in one Place*, or rather *In that*, or *the ſame Place*, with Relation to ἐκκλησίᾳ, for ſo the Particle οὖν, *Therefore*, doth joyn them.

And in the 22*th* Verſe he oppoſeth Private Houſes to the Church of God which may moſt properly be interpreted of the Place of the

Aſſembly; becauſe he there mentions the People Aſſembled, or at leaſt part of them in the ſame Period. And ſo the oppoſition of Private Houſes (in which they had the Liberty to eat and drink any thing at their pleaſure, and not in the Church or Houſe of God) is moſt clear and perſpicuous.

And thus it is moſt plain, That theſe Places ſet apart for Sacred uſe, ought not to be profaned by any Vile or Common uſe.

What, have ye not houſes to Eat and to Drink in? or deſpiſe ye the Church of God, and ſhame them that have not?

In the Succeeding Ages immediately after the Goſpel, there is nothing more plain, than that they had their Certain, Stated and Appointed Places to worſhip God in.

S. *Clemens*, who Lived in the Apoſtles time, and whoſe Epiſtle to the *Corinthians* was anciently Read

Read in the Churches, as part of the Scriptures, tells us plainly, That *Chriſt appointed both the Times when, the Perſons by whom, and the Places where God ſhould be ſolemnly worſhiped.*

Lucian, thô a Heathen, and what he writes is to expoſe Chriſtianity; yet we are beholding to him for this, That he deſcribes the *Chriſtians met in an upper Room, adorned and guilt with Gold.*

Juſtin Martyr lived immediately Succeeding theſe Times: And he deſcribes, *Great Meetings in one place Every Sunday, from all the Neighbouring Countries to the great Towns and Cities*; which muſt needs ſuppoſe a known and uſual Place. Apol. 2.

It is Evident, That as it was naturally Neceſſary, that they muſt needs Meet in ſome Place, and that known; ſo it cannot be doubted, but that they were as Great, and as Decent as their Circum-

cumſtances and the continual Perſecutions they were in would permit.

For *Euſebius* informs us, That in the beginning of the Reign of the Emperour *Dioclesian*, That *the Concourſe to the Churches was ſo great, that in every City they were not content with their Old Edifices, but built New ones, and greater from the Foundations.*

And the Beginning of the Perſecution in this Emperor's Reign, entred with the Deſtruction of their Churches.

But when *Conſtantine* Entred upon the Government, they ſoon recovered themſelves, and then it is hard to deſcribe the Glory, Splendor, and Magnificence, where with he cauſed the Churches or Houſes of God to be Rebuilt, Endowed and Adorned every where.

Euſebius gives us a Specimen of ſome of them, which he doubts not to compare with the Temple at *Jeruſalem.*

At

At the Dedication of that at *Tyre*, he was preſent, and made an Oration in Praiſe of It and *Paulinus* the Biſhop its Founder; and had the Superintendency of the Building of that over the Holy Sepulchre at *Jeruſalem*. Of both which I ſhall draw you the moſt exact Platform I can, both from thoſe Lines he hath left us, and what by others I have obſerved.

CHAP.

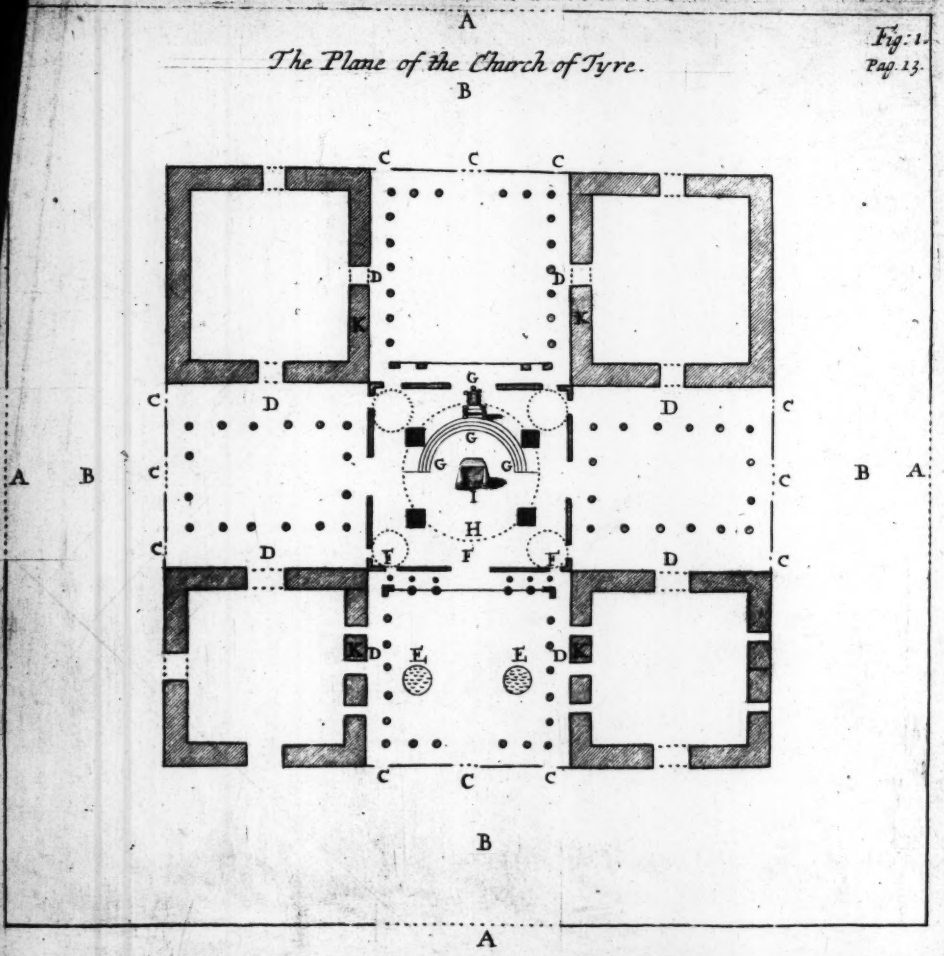
CHAP. II.

The Deſcription of the Church of Tyre, *Deſcribed by* Euſebius, Lib. 10. Cap. 4.

"WHen our Preſent and moſt "Worthy *Zerobabel* un-
"derſtood by his accurate Wiſdom
"and Divine Judgment, that it
"ſhould come to paſs, that thoſe
"Places, which for Gods ſake
"were made Deſert, ſhould in a
"ſhort time Enjoy thoſe Bleſſings
"according as it was foretold:
"He did not in the leaſt neglect
"this Dead Carkaſs, after this
"ſharp and grievous Captivity,
"and Abomination of Deſolation.
"But when firſt of all with Sup-
"plications and Prayers, by your
"mutual Aſſiſtance and Suffrages,
"he had made Attonement to
"God the Father, and had gained
"the

The Plane of the Church of Tyre.

Fig: 1.
Pag. 13.



" the help of him who only
" raiſeth the Dead unto Life, He
" again reared this fallen Taber-
" nacle. And ſo ſoon as he had
" cleanſed and healed it from all
" Evil, he inveſted it again, not
" with the Old Robe, but ſo as
" he had been taught by the Di-
" vine Oracles, ſpeaking expreſly
" to this purpoſe.

" *And the Glory of this Latter* Hagg. 2. 9.
"*Houſe ſhall far exceed the Former.*

" Therefore taking a far larger Περίβολος.
" compaſs of Ground, he Walled it; B.
" both to be the Outward Court
" encompaſſing the whole Work,
" and to be its ſure Defence.

" Then towards the Sun-Riſing
" he raiſed a moſt magnificent Πρόπυλον.
" Porch or Gate; vaſtly great and C.
" high; giving a Proſpect of thoſe
" things within, to thoſe who
" ſtand far off, without the Sa-
" cred Place, in the Outward
" Court: And not only to them,
" but alſo to thoſe who were
" Strangers to the Faith. And at the
" firſt

" firſt Entrance caſt their Eyes
" upon it: Inſomuch, that if any
" one do but paſs by in the Street,
" he may be aſtoniſhed both at the
" Remembrance of the paſt Ruin,
" and the Glory of the preſent
" Marvellous Work; and ſo he
" hoped to draw them to Enter in,
" to ſee what is within by that
" Glorious Proſpect from with-
" out.

" But when you are Entred
" within theſe Gates, our wiſe
" Architect ſuffered not every one
" preſently with unſanctified and
" unwaſhed Feet, to Ruſh in unto
" the Holy things within: But
" leaving a large Space, as be-
" tween the firſt Entrance and the
" Temple, he Encloſed and Beau-
" tified it with a Portico or Cloy-
" ſter on the Four Sides, ſupported
" with Pillars in a Quadrangular
" form. And the Spaces between
" each Pillar he fenced with Lattice
" of Wood, Net-work Faſhion, of
" a Moderate and Convenient
" height. He

Exod. D.

"He left the middle Space of "this Quadrangle open to the "view of Heaven, to let in the "cool Air, and to be adorned with "the reſplendent Rays of the "Sun.

"In this he placed the Sacred "Symbols of holy Cleanſing; E E
"*i. e.* Two Fountains oppoſite to "each other, before the Front of the "Temple; whoſe copious Sources "yielded Water plentifully for "cleanſing of thoſe, who are to "go further to the Sacred things "within.

"This is the firſt place, that "preſents it ſelf to thoſe that enter, "every way moſt Splendid and "Beautiful to behold. And is a "proper Manſion either to thoſe "that have need of Inſtitution or "are admitted to Prayers.

"Being paſt this Spectacle, by "ſeveral other more inward Por-"tico's, he made the Entrances "into the Temple; which again "towards the Sun-Riſing is by "three

FFF. "Three Doors on the ſame one "ſide.

"Of which that in the middle "is by far the greateſt both for "height and widneſs, and Adorned "with Braſs Plates, engraven with "various Figures, and bound on "with Iron; to which the other "two ſeem joyned as Royal At-"tendants.

DDDD. "In like manner ordering the "ſame number of Porches to the "Cloyſters, on each ſide of the "whole Temple, he contriv'd ano-"ther on high above theſe; with "Windows letting in much Light "into the Temple, Adorning them "with Lattice of curious Work in "various Figures.

Βασίλειον οἶκον. "But he built the Royal Houſe "it ſelf with far Richer and "more precious Matter, ſparing "no Coſt nor Magnificence.

"It ſeems ſuperfluous to de-"ſcribe the Length and Breadth of "the Building, and this reſplendent "Beauty and Grandure, a Sight "beyond

" beyond expreſſion; who can " deſcribe the dazling Variety of " each Work, whoſe Roofs mount " up to Heaven; and upon all " theſe the moſt precious Cedars " of *Libanus*? Of which even " the Divine Oracles have not been " ſilent: In which it is ſaid, *The* " *Trees of the Lord ſhall Rejoyce,* " *even the Cedars of* Libanus, *which* " *he hath planted.*

" To what purpoſe is it now to " ſpeak of the admirable Art and " moſt wiſe Compoſure of the " whole, and further to diſcourſe " of the ſurprizing Convenience " and Beauty of each part: Eſpe- " cially when Ocular Teſtimony " excludes any thing that can be " perceived by the Ears?

" Furthermore, when he had " thus finiſh'd the Temple, and " adorn'd it with Thrones, which *The Thrones.* GGGG. " he erected in the higheſt or " chiefeſt Place in honour of the " Preſidents, and alſo with lower

"Seats, placed in Decent Order
"all over the Temple.

H. I. "He at last placed the Holy of
"Holies, to wit, the Altar, in the
"Middle, which he made every
"way inaccessible to the Multi-
"tude, by a Separation of Net-
"work of Wood wrought and
"Carved with such acurate Skill
"and Art, as makes as wonderful
"a Spectacle as Eyes can be-
"hold.

"Nor did he neglect the Floor,
"but Adorn'd and Paved it in a
"sumptuous manner with Marble;
"and then to conclude, returning
"to those things without the
Ἐξέδρας. K. "Temple, he built *Large* Apart-
"ments and Houses on each side
"of the Temple, most excellently
"Contrived; joyned together at
"one End to the Sides of the
"Royal House, and to the En-
"trances of the Middle Building
"or Court on the other.

"Which

"Which Buildings our Truly "Peaceful *Solomon*, the Founder "of this Temple, built for the "ſake of thoſe who had need of "Expiation and Purgation by "Water and the Holy Spirit. "Inſomuch that, that Heavenly "Prediction we formerly men- "tioned, ſubſiſts no longer in "bare words, but now is verified "and accompliſhed indeed. For "now it is truly come to paſs, "That *the Glory of the latter* "*Houſe excels the former.*

CHAP. III.

Observations on Eusebius *his Description of the Church of* Tyre.

ΠΕρίβολον, &c. *The Outward Court*, in the midst of which the Temple stood. This I suppose was Square or Oblong, according to the form of the rest of the Temple. Whether it was open or to shut, with an Outward Gate or Gates joyned to the Wall, *Eusebius* does not mention; but undoubtedly it was adorned with Entrances proper to the Place, and proportionable to the Magnificence of so great a Work; and was either so Low, or with such open Work, as might give a Prospect of the Front to all that passed by it; *i. e.* By the Street or High-way; as

as *Euſebius* affirms, Ἐπὶ τὰς πρώτας εἰσόδους ἐπιφέρων. *Paſſing by the former Entrances*; which the Tranſlator not obſerving ſeems to confound them with the Magnificent πρόπυλον, *Veſtibulum* or Porch he ſpeaks of.

Πρόπυλον δὲ μέγα καὶ εἰς ὕψος, &c. This undoubtedly was a Great, High and Magnificent Building, and a conſiderable diſtance from the outward Entrance; becauſe he ſaith expreſly, That not only thoſe that were ſtanding afar off might by it behold what was within, but alſo thoſe that caſt but their Eyes that way, as they run by the firſt Entrances. So therefore I ſhall place it in the Scheme or Plane of it, I am to delineate. But with what kind or manner of Architecture it was Built, Beautified and Adorned, *Euſebius* hath left ſcope for Phantaſie to work, but no Pattern for the preſent Deſcriber to Copy. But as to the Situ-

ation it was towards the Sun-Rising, as I take it, to him going towards it.

Διαλαβὼν δὲ πλεῖστον ὅσον τὸ μεταξὺ τοῦ τε νεὼ καὶ τῶν πρώτων εἰσόδων. *But taking a Large Space, as between the Temple and first Entrance.* This again the Translator does not express exactly as it should, but by missing ὅσον, and τῶν πρώτων εἰσόδων, renders the whole obscure, and seems to confound the Περίβολος, and this inward Cloyster enclosed with a Portico, as follows:

Τετάρσι μὲν πέριξ ἐγκαρσίοις κτλεκοσμήσε στοαῖς. The Perimeter of which he Adorned *Transversis Porticibus*, i. e. *ad se invicem transversis*, with Portico's built Crossways to each other, so as to enclose the Place in the form of a Square. That is, This Square Court was enclosed at the four Sides with covered Walks, we call a Cloyster.

Ὧν

Ὡι, τὰ μέσα, *Inter columnia*, as the Tranſlator rightly tranſlateth it; *i. e.* The Spaces between the Pillars were encloſed with Wood, of a proportionable height, wrought in the form of a Net. That is, a kind of Latice-work to look through into the Court, to have a ſight of what was there, without entring into the Place.

Κρῆναι ἄντικρυς εἰς πρόσοψιν, &c. *Fountains oppoſite to each other towards the Front of the Temple.* Theſe I ſuppoſe were two Fonts for Baptiſm; and were placed at each hand in the open Court, encloſed with the Cloyſter, one on the Right hand, and the other on the Left; as one went through the *Veſtibulum* into that Court, towards the Church or Temple it ſelf; which muſt needs look very ſtately. There are two very fine Fountains placed in this manner in the Court before St. *Peter*'s Church at *Rome*.

Πλείοσιν ἔτι μᾶλλον τοῖς ἐνδοτάτω προπύλοις, τὰς ἐπὶ τὸν νεὼν παρόδους ἀναπεπτάμενας ἐποίει. *Pluribus aliis adhuc Porticibus interioribus aditus ad Templum fecit. He made the Entrances into the Temple with yet more inward Porches.* I suppose this Cloyster met up to the Front of the Temple, which was Adorn'd, Beautified and Enlarged with several other Ranks of Pillars between it and the Doors of the Temple. As that of *Sancta Sophia* at *Constantinople* is; and indeed every considerable Church among the Ancients had such a Porch or *Pronaos*, or προπύλαιον. As that at *Corfu*, built by the Emperor *Jovian*: That at *Troas*, if it was a Church, and at the Covent of St. *Luke* under the *Helicon*, built by the Emperor *Romanus*. Thô they seem to be much lesser than this of *Tyre*, by *Eusebius*'s Pompous description.

This

This therefore as I have obſerved it in Ancient Buildings, I ſhall accommodate to *Euſebius* his Deſcription.

Τρεις πύλας, &c. To this Porch *Euſebius* joyns three Doors on the ſame ſide; one great one in the middle, and two leſſer on each hand. This exactly agrees with that great Building at *Troy*; which has three great Arches remaining at the Front of the Building. That in the middle is much bigger, than thoſe that are on each hand. Theſe three Doors led into three Diviſions of the Church, made by the two Ranks of Pillars, or four great Supporters of the *Cupalo* in the midſt.

Τὸν αὐτὸν δὲ τρόπον, &c. If I underſtand this right, there were three Cloyſters, if not four to this Temple; One in the Front, which he had before deſcribed, and two others, at each ſide of the Temple one. Which muſt needs make the whole

whole very Magnificent and Glorious; yet ἀμφοτέρα τοῦ παντὸς νέῳ, seem to me more than on both sides of the Temple. I should rather translate it, *On each side of the whole Temple.* And then there must be also one at the East end; and so the Symetry is full. But this would make an extraordinary difference in the Scheme from other Churches, that are now extant. For if so, it might probably have four Doors at East, West, North and South; which none of those Ancient Churches, I ever saw yet extant, will permit me to be positive in.

Ἄνοθεν ἐπὶ ταύταις ἄλλω, &c. *On high above these Portico's he contrived several Windows, to let in much Light into the House, &c.*

This shews that these *Portico's* were of a moderate height; so that Windows might be made above them, and also that they were

were on one ſide contiguous to the Sides of the Temple.

Τὸν δὲ Βασιλέου οἶκον, &c. *Ipſam verò ædem Regiam*, *The Royal Edifice*, i. e. *The Church*: For ſo we ſhall find the Famous Churches (Cathedrals eſpecially) often named by *Euſebius* and others.

Euſebius gives us not a perfect Platform of this; ſo that we muſt be forced to Collect from others to make up this Defect. *Euſebius* leaves us at the Entrance of the three great Doors, which were it ſeems at three ſides, if not four. If at four ſides, then the Platform muſt be an exact Square, with a great *Cupalo*, or *Dome* in the middle, ſuſtained by four great Pilaſters, as that of *Jovian* at *Corfu*; which to my beſt Remembrance hath but four *Pilaſters* ſuſtaining the *Cupalo*; and I think *Santta Sophia*, at *Conſtantinople* hath no more. But if it was an oblong Square, then

then I ſuppoſe there were more Pillars between thoſe that held up the *Cupalo* and the great Doors. I ſhall ſuppoſe this to be an exact Square; becauſe of the equal Number of Cloyſters and Doors at each ſide.

Θρόνοις τε τοῖς ἀνωτάτω, *With Thrones on high*, or *in the higheſt or chiefeſt place*. Where, or how theſe Thrones were placed in this Church, *Euſebius* his Rhetorical Style renders difficult to determine. If he means in the Higheſt or Chiefeſt place, it muſt be at the Eaſtern ſide of the Church, under the half *Cupalo* making a Semicircle. As there are ſeveral in *Greece*, remaining to this Day. As at *Athens*, in the Temple of *Minerva*: At *Proſſia*, in the great Church turn'd into a Moſque: And as Monſieur *Grelot* deſcribes it in *Sancta Sophia* at *Conſtantinople*. But if there were Doors and Cloyſters on each of the four Sides, this

this could not be. And he must only mean *Altissimis Thronis*, as the Translator understands it If so they must be placed under the Circle of the great *Cupalo*, which was separated from the rest of the Church with Latice work of Wood, wrought most curiously with various Figures. For this Συνθρονον, *Synthronon* (as it was also called) was placed within the Sacred Place towards the Eastern End, against the Wall. But here it was placed probably only near the Latice Separation, which kept off the People every way, and was placed in the middle.

See Dr. *Beveridg.* Annot. in Can. *Nicen.* XI. sec. 14.

Ἐφ' ἅπασί τε τὸ τῶν ἁγίων ἅγιον θυσιαστήριον, ἐν μέσῳ θείς· αὖθις καὶ τάδε ὡς ἂν εἴη τοῖς πολλοῖς ἄβατα, τοῖς ἀπόξυλου, &c

At last he placed the Holy of Holies, the Altar in the middle; which he made every way inaccessible to the Multitude, by a Separation of Wood, &c.

So

So that if he means by the Middle, the middle of the whole Church, the Σωρὸς must be about it. And, as I believe, in a Semicircular form, as I have seen it; only with this difference, That in those it is against the Wall at the East End; but here a Space was left between it and the East Wall without it, as between it and the South, North and Western Entrances, for the *Catechumeni* to come and hear the Word of God; Either at the several great Doors, or a little within them.

So I shall place the Altar in the Middle, under the great *Cupalo*; which I conceive was separated from the rest of the Church by *Cancelli*, or open work of Wood, curiously carved and wrought in various Figures and Flowers. And and at the Eastern side of this Circle I shall place the Thrones, or the *Synthronon*; because it was the General use of the Primitive Christians

Christians to Worship God towards the East? And in figure like that remaining at *Athens*, which is thus: Three large Degrees or Steps of White Marble, one above another, in a Semicircular form, high enough to sit upon, and broad enough for the Feet of those sitting above, and for the Seat of those sitting thereon beneath. Upon the uppermost Step, is a large Chair of beautiful White Marble, in the middle of the Segment, alone against the Window, which I suppose was for the Archbishop. The uppermost Step, I suppose, was for the Bishops his Collegues, when they met upon Consecrations of Bishops, Synods, &c. as the Ancient Canons ordain; and the next for the Presbyters: For that they use to sit with the Bishops is evident from *Zonaras*, on the LVIII. Apostolick Canon. Διὰ τοῦτο τοὺς Ἐπισκόπους ἐν τῷ θυσιαστηρίῳ Καθέδρα ἐφ' ὕψους ἱδρύσαι, &c

For

For this Reason it is Ordained, That the Bishop sit on a Seat on High in the Holy Place, to shew the Duty of his Office, to look down upon the People committed to their Charge from above, and narrowly to watch, observe and oversee them

Ἐν θυσιαστηρίῳ.

Καὶ οἱ Πρεσβύτεροι συνιστάναι ἐκεῖ τῷ Ἐπισκόπῳ, καὶ συνκάθεσθαι ἐτάχθησαν, ἵνα καὶ οὗτοι διὰ τῆς ἐφ' ὕψους Καθέδρας, &c,

There also the Presbyters are commanded to assist the Bishop, and sit with him, that they also from these High Seats may be induced with Prudence to inspect the People, and to instruct them, as given to be Fellow Labourers to the Bishop.

From whence we learn not only, That the Bishop and Presbyters sate together on High Seats or Thrones; but also that this was placed within the Holy Place, he calls ἐν θυσιαστηρίῳ, which plainly in this place signifies not the Altar, or

or Holy Table; but the Place where it ſtood: Thô ſometime it ſignifieth no more.

And ſo Τὸ ἅγιον ἅγιον Θυσιαστήριον in *Euſebius* may (for ought I ſee) be underſtood. And if ſo, then the placing of it in the Middle of this Church becomes neceſſary: But it muſt be acknowledged, that this place and the Holy Table are indifferently called by the ſame Name Θυσιαστήριον in ſuch places as the ſence diſtinguiſheth them. And this Holy Place was called alſo Τὸ ἅγιον Βημᾶ, either from the Steps aſcending to it, or the Degrees that were placed in it; And was ordinarily the moſt remote place and part of the Church towards the Eaſt, as I ſhall ſhew afterwards. But in this Famous Church of *Tyre*, it ſeems to be placed in the Middle of the Church under the great *Cupola* alſo, by its being αὐθις ἡ παλὶ ὡς ἂν

See Dr. Beveridg. ibid. N. 12.

εἴη τοῖς πολλοῖς Ἄβατα, *every way separate from the Vulgar by Latice of Wood.*

From this Passage of *Zonaras* we are also inform'd, that from hence the Bishop and Presbyters use to Preach and instruct the People; which may also be proved by several others as great, if not greater Authorities. And so the placing of it here in the Middle was most convenient for a great Multitude of Auditors, to stand round about him; the *Faithful* nearest, and the *Katechumenoi* and *Penitents* next to them. So therefore I will place it in this Scheme of the Church of *Tyre*.

Ἐξέδρας καὶ οἴκους τοὺς παρὰ ἑκάτερα μεγίστους.

What these *Exhedræ* and great Edifices were, I find the Learned *Valetius* is at a stand to determine: He supposeth they were the *Baptistory*, or place where they used to Baptize; or *Secretarium*, the

the Veſtery; *Salutatorium*, or the Place to keep the Sick in, an Hoſpital. Indeed in ſeveral Ancient Weſtern Churches, I have ſeen the Baptiſtory by it ſelf a diſtance from the Churches, as at *Piza* and *Spalato*; but I never ſaw it in the Eaſtern. Beſides, *Euſebius* ſpeaks of them, as the two Fountains in the Inner-Court or Cloyſter; which he calls Ἱεραὶ καθαρσίων Σύμβολα, *the Symbols of holy Cleanſing or Purifying*. He alſo aſſigns the uſe of them, to wit, for Manſions for thoſe who have need of Baptiſm, and thoſe that have need of Expiation; to wit, the *Katechumenoi*, who ſtaid there for to Study and to have Inſtruction; and the *Penitents*, who ſtaid there, to intreat the Church for Abſolution, and to do the Penance appointed by the Canons of the Church.

But ſome of theſe Buildings indeed might be aſſigned for Hoſpitals for the Poor and Sick; and

especially for Ancient Widows for whom the Ancient Church had all the Care and Veneration imaginable.

I do not doubt, but among these also were Apartments for the Ministers attending the Divine Service and Prayers Night and Day; if not for the Bishop himself: Such as are mentioned by *Eusebius*, to be annexed to the *Portico* about the Church of the Apostles at *Constantinople*; to wit, Palaces Baths, Lodgins for Strangers; and several other Necessary places, for the use of those that kept the Temple; that is, the Ministers thereof, which were built to the Cloysters.

The Placing of these (as near as I can gues) was parallel to the Great *Vestibulum* or *Porch* on each side; and from thence in a single Row, or in two Quadrangles, to joyn up to the *Basilico* or inward Temple. For so he makes them on the one part to be joyned to the

the *Basilico*, Ἐπὶ ταυτὸν εἰς πλευρὰ τῷ Βασιλείῳ ξυνεζευγμένας. And at the other to the Gates of the Middle Edifice: Καὶ ἄλλας ἐπὶ τὸν μέσον οἶκον εἰσβολὰς κινουμένας. I have made them therefore to fill up the vacant Angles, between the Courts on each hand; so that they might have Doors into the several Cloysters, or *Portico's* to the Temple; as *Eusebius* seems to intimate before, when he saith, *Those Cloysters were a convenient Habitation, for those that yet had need of the first Institution or Instruction.*

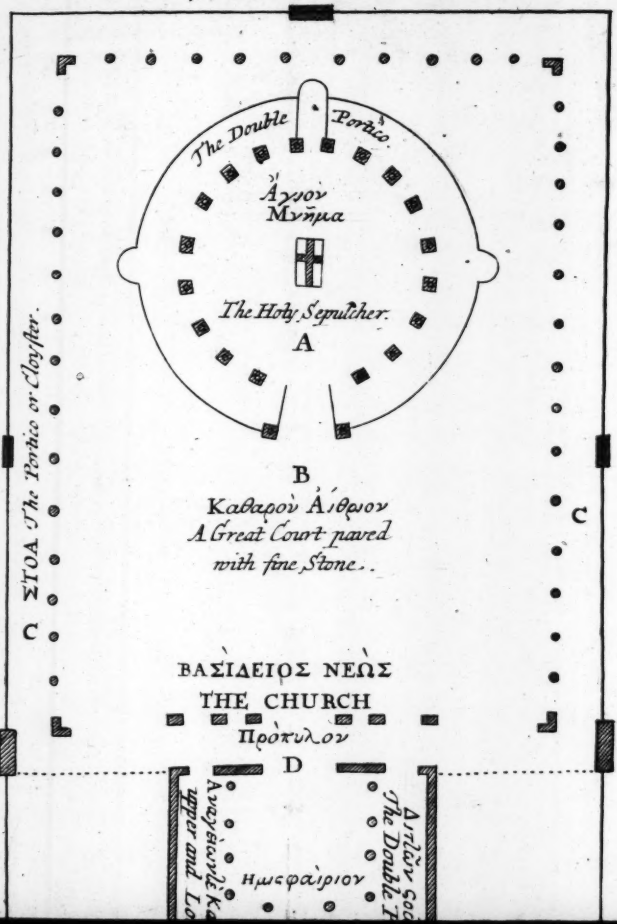
Whether the other two Spaces at the East End were filled up with Buildings, is not certain; but to fill up the Beauteous Symetry, he every where expresseth, I am apt to believe, they were either for Houses for the Ministers, or Hospitals for the Poor, Sick and Widows.

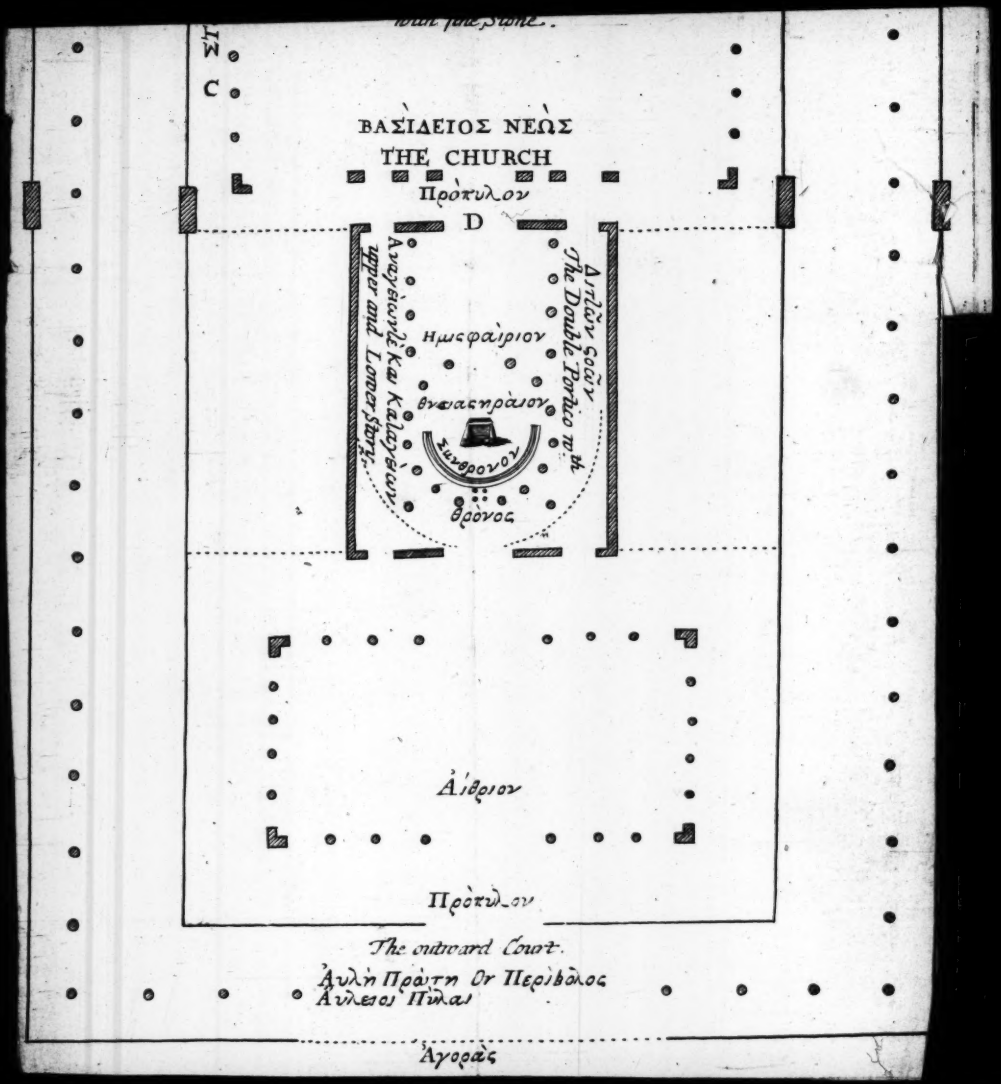
And now I think every one must needs confess, That they never saw any thing more Beautiful, Magnificent and Uniform than this Primitive Cathedral of *Tyre*; which was built immediately, as soon as they had either Capacity or Liberty to do it. And we read of no Murmurers, that envyed the costly Devotion of those Pious Bishops and People bestowed on GOD their Saviour and Mighty Redeemer: Nor were they by any charged with Superstition (either upon that or any other account) in that Glorious Age of the Church.

CHAP.

Fig: II.

The Plane of the Church of the Holy Sepulcher.





C
ΒΑΣΙΔΕΙΟΣ ΝΕΩΣ
THE CHURCH
Πρόπυλον
D
Ἀναγείων τὲ καὶ Καταγείων
upper and Lower Story.
Διπλῶν ϛοῶν
The Double Portico wth
Ημισφαίριον
θνειασηράιον
Σμυθρονον
θρόνος
Ἀίθριον
Πρόπυλον
The outward Court.
Αὐλὴ Πρώτη Or Περίβολος
Αὐλειοι Πύλαι
Ἀγορὰς

CHAP. IV.

Of the Church of the Holy Sepulchre.

THIS by the Piety of the Emperour *Conſtantine*, was built over the Place where the Body of our Saviour was laid, from the time of his Death to his Reſurrection.

This Place (as the moſt Eminent Monument of the Truth of the Chriſtian Religion,) the Heathens had defiled, covered it all over with Rubbiſh and Earth, and then built a Temple to their moſt unclean Goddeſs *Venus*.

But the Memory of it being preſerved by the Chriſtians, this Prophane Temple was demoliſhed, and the whole unſanctified Materials quite carried away, and cleanſed to the Rock, by the Command of the Emperour; where they

found that Venerable Monument entire and perfect after ſo many years.

Which gave great Joy to the whole Church, and eſpecially the Pious Emperour; who reſolved there to erect a Glorious Church, beyond any extant in any City in the World; to be a Triumphant Trophy of the Glorious Victory of Chriſt over *Death*, *the World*, and *the Devil*.

And to that end wrote Letters to *Macarius* the Biſhop of *Jeruſalem*, to conſult about the Matter and Form of it. And to all the Preſidents and Governours of thoſe Parts, to be aſſiſtant with things Neceſſary, and with all the moſt Precious Materials, and ableſt Architects and Workmen. And this *Euſebius* deſcribes at length by the Epiſtle it ſelf; and then in the 33*d* Chapter of his Third Book, goes on thus:

"Thoſe

"Thoſe things the Emperour "wrote, and the effect followed "immediately after his words: "for in the very place of our "Saviour's Sufferings was built "the *New Jeruſalem*, over againſt "the Old Famous City. Which "after the Impious Murther of "our LORD, ſuffered the ut-"moſt Deſolation, for the ſake of "its wicked Inhabitants. The "Emperour right over againſt it, "Erected the Trophy of Our "SAVIOUR's Victory over "Death, adorned with Riches and "Beauty. And perhaps this was "that *New Jeruſalem* ſpoken of "by the Prophets, which the "Bleſſed Words in many places in "the Spirit of God doth cele-"brate.

Euſeb. lib. 3. De vita *Conſt.* c. 33. *How the* New Jeruſalem, *and the Church of Our Saviour was built.*

"Firſt he Adorned the Holy "Cave as the Chief Head and "Principal part of the whole "Work; to wit, the Divine Mo-"nument, beſide which the Angel "cloathed with Celeſtial Light,

"de-

" declared the Glad Tidings of " Regeneration by our SAVIOUR " to all the World.

Cap. 34. *Of the Building of the Holy Sepulchre.* A.

" This I say, as the Chief of " the whole Work, His Imperial " Majesty adorned with wonder- " ful Pillars, with admirable Beau- " ty, and with all kind of Orna- " ments.

Cap. 35. *The Description of the* Court *and* Portico's. B. C.

" Thence you pass into a vast " great Court open to the pure " Air; curiously Paved with Beau- " tiful Stones, encompassed at three " Sides with long *Portico's*.

Cap. 36. *The Description of Walls, &c.* D.

" Because the Royal Temple " was joyned to that side towards " the Sun-Rising, opposite to the " Sepulchre: A wonderful Work, " raised to an immense height, " and spread out to a proportio- " nable Length and Breadth; " whose Inside was imbellished " with Planks of divers coloured " Marble, and the Outside with a " Polite kind of Stone curiously " joyned together, with a Beauty " nothing inferiour to Marble.

" He

"He covered the Roof on the "Outside with Lead to keep out "the Winter Rains. The Inside "he adorned with Carved-Work, "and with Planches curiously "joyned together, that it repre- "sented a Great Sea spread "all over the Temple, and so "covered all over with Gold, "that it makes the whole Church "shine with incomparable Splen- "dor.

"About both sides also of the "Temple were two Rows of "double *Portico's*, containing an "upper and a Lower Story; "which extended themselves the "length of the whole Temple, "whose Arches were gilded with "Gold: Of which those near the "Front of the Building were su- "stained with vast large Pillars; "Those that were within those "at the Front, were raised upon "*Pedestals* made very Beautiful "without: Three Gates well placed "towards the Sun-Rising, received "the

Cap. 37. *The Descri- ption of the double* Portico, &c. E.

F.

"the Entring Crowd of Peo-
"ple.

Cap. 38. *The Description of the Hemisphere &c.*

"Oppoſite to thoſe Gates was
"the *Hemiſphere* or *Cupolo*, which
"is the Chief of the whole Work,
"raiſed up to the higheſt part of
"the Church: Theſe Twelve Pil-
"lars do Encircle, Equal to the
"Number of the Twelve Apoſtles;
"whoſe Capitels are adorned with
"large Fret work of Silver; which
"the Emperour dedicated to be
"a moſt Beautiful Offering to
"God.

Cap. 39. *Deſcription of the Courts, &c.*

"Thence going forward, to-
"wards thoſe Entrances placed
"before the Temple, there is an
"Open H Court between. There
"were in theſe on both ſides, and
"in the I Outward Court K L *Por-*
"*ticoe's*, and beyond the Court-
"Gates M, and beyond thoſe in
"the middle of the Street a Mar-
"ket properly and Beautifully
"adjoyned to the Outward Gate N
"of the whole; yielding to thoſe
"walking without an Amazing

G.

H.

I.K.L.

M.

N.

"Pro-

"Prospect of those things that "are to be seen within.

"This Temple the Emperour "built to be a Salutiferous Testi- "mony of the Resurrection; which "he adorned with Furniture very "Magnificent and Princely. It is "not to be expressed with what "Gifts and Offerings he Enrich'd "it, of Silver and Gold, and Pre- "cious Stones. Of which Time "will not permit particularly "to describe the Curiosity of the "Work; and the singular Great- "ness, and Number, and Variety of "them.

Cap. 40. *Of the Number of the Offerings.*

CHAP.

CHAP. V.

Observations on the Church of the Sepulchre.

Cap. 34. Ἐξαίρετοις κίοσι, *Eximiis Columnis.* What Figure this Magnificent Structure was built in, *Eusebius* leaves us to find out some where else; only he saith, *It was adorned with fine Pillars.*

If the present Building be the same that was built by *Constantine* (as *Eusebius*, or by his Mother *Helena* as *Zozomene*, and as in all likelyhood this part is, thô not the whole) then it was thus, according to Mr. *Sands*'s Figure:

Sands's Trav. lib. 3. p. 162. "Upon a Circular Foundation "is raised a very large and wide "*Cupolo*, with a double *Portico* "or Gallery sustained by many "Marble Pillars surrounding it "within, with upper and lower "Story. The

The number of the Pillars, according to his Platform, is Sixteen, beſides thoſe that ſupport a Great Door entring into the Body of the Church.

Between the Upper Story and the Roof is a Border of *Niches*, containing Figures of Saints in *Moſaick* Work; which we may ſuppoſe of later Date.

The Roof ſhuts up in a *Cupolo*, covered within with Beams containing whole Bodies of *Cedars*, ſo as to leave a Round Hole in the Center on the Top, that lets in both Light and Air; Juſt under which is the Holy Monument.

Διέβαινε δ' ἐξῆς, &c. *Thence you paſs into a vaſt Great place into the open Air*, i.e. *Eaſtward*; as he goes on with his Deſcription. Cap. 35.

At the Eaſt-ſide there is a great Gate, but now it opens only into the Body of the Church: But in *Euſebius*'s Time it ſeems there was a great Court between, encompaſſed

passed on Three sides with *Portico's*, or Cloysters sustained with Pillars. And the Fourth towards the East, and opposite to the *Sepulchre*, was the Front of the *Basilica* or Church; which according to his Description was a vast Great Church: But now must be either much Bigger than it was then, or it must have been built further Eastwards; but the Rock of Mount *Calvary*, to the Foot of which this Temple reaches, seems to hinder this: So that where the present Body of the Church is built, I take to be the place where that great Court or Cloyster was.

Cap. 36.

Cap. 36. Πρὸς ἀνίσχοντα ἥλιον ἑωρὸς, &c. *Towards the Sun-Rising*; i. e. *Eastward from the Sepulchre, on the opposite side of the Court was the Church*; which he calls here, ὁ Βασιλικὸς νεὼς, *The Kingly or Royal Temple.*

Ἀμφὶ

Cap. 37.

Ἀμφὶ δὲ ἑκάτερα τὰ πλευρὰ &c. About both ſides of the Temple were two rows of double *Portico's*, containing an upper and a lower Story or Gallery; to wit, One Row or Gallery even with the Pavement of the Church, and another above that. Like that now about the *Sepulchre*: And ſo is *Sancta Sophia*, and St *Lukes*.

But I do not know, but that by double *Portico's*, he may mean below as well as above; like that which Mr *Sands* deſcribes at *Bethlem*, *Lib.* 3. *p.* 178. which has two Rows of Beautiful Marble Pillars of one piece, on each ſide of the Body of the Church: But here is no upper *Portico* at preſent.

Πύλαι δὲ πρὸς, &c. *Three Doors towards the Sun-Riſing.* I ſuppoſe he means in the Front, as they went from the *Sepulchre* Eaſtwards by what follows; thô that there were alſo Doors at the Eaſt-End will be manifeſt by and by.

Τούτων δ' ἀντικρυ ἡμισφαίριον. *Oppoſite to theſe*, i. e. The Doors and the *Portico's*, *was the Hemiſphere*; i.e. that the *Italians* call a *Cupolo*, and the *French* a *Dome*.

Ἡμισφαίριον. *Valeſius* ſeems much out in this matter, thinking that *Euſebius* calls this improperly ſo; and would rather have it a *Hemicyclus*, or rather a *Hemicylender*: For *Euſebius* means not that ſort of a Quadrant of a Sphere, as is to be ſeen at the Eaſt-End in ſome Churches; as *Sancta Sophia*, &c. where the Altar was placed in ſuch Churches; but properly a *Cupolo*, which is a *Hemiſphere* and was here ſuſtained by Twelve Pillars; under it indeed I ſuppoſe was the Altar placed in the Center of the Circle; as at that of *Tyre*: But more plain here, for at the Eaſt-End were alſo Doors to this Church, more evidently than that of *Tyre*. And in Reality here is yet a great *Cupolo* ſtanding, as Mr.

Mr. *Sands*'s Draft deſcribes it, and may be the ſame *Euſebius* ſpeaks of, for ought I know. Thô there ſeem to be many other Alterations now from the Ancient Church.

There is indeed a Semicircle below; but *Euſebius* ſpeaks of its reaching up to the Summit of the Building, where I doubt not but it was properly a Hemiſphere. But I do not think with him, that it was the furtheſt Eaſtern part of the Church; but ſo that there was place to go about it without ſide, where the two double *Portico's* met, as the Figure I have made of it, or as it is on the Eaſt-End of *Weſtminſter-Abby*: For,

Ἐντεῦθεν προϊόντων, &c. *Thence going forward to the Entrance before the Temple, he placed an open Court.*

Thence going forward, ſhews plainly, That there were Eaſtern-Gates or Paſſages that led into a great Court, or Cloyſter; which

led to outward Gates, and so to the Street and Market in a continued Series. Therefore I take it to be plain. That the Altar was here placed under the *Cupolo*, but more toward the Eastern End, than that I described at *Tyre*; but so with a Semicircle at the bottom, as the *Synthronon* might there be placed. And by a Walk under the double *Portico* (on each hand) was a Space both about it, and between it and the Eastern Wall, and there Doors to go out into the Eastern Cloyster, Gates and Street. The present Platform doth not altogether answer this; for all the Cloysters and Courts are gon, and the Entrance now is only South.

Αὐλὴ πρώτη, *The first Court.* I take this to be the same that he calls ἔξωθεν πρόναος, in the 10*th* Book of his Description of the Church of *Tyre*, τῷ δ' παντὸς περιπορίσματι, *with a Wall about the*

the whole Circuit of Ground, to be the Fence of the whole; which it ſeems was alſo Beautified here with covered Walks or Cloyſters, ſuſtained with Pillars, as well as the Inner Courts, he calls here Αἴθριον: and in the Title Μεσαυλιὸν, as *Valeſius* obſerves.

Καὶ Ἐξέδραι, *Exedrarum:* It ſeems by this Title, there were alſo Out-houſes and Buildings to this as well as to that of the Church of *Tyre*; thô he deſcribes them not; and we may ſuppoſe joyned to the Περίβολος, or *Outward Court*; or elſe to the Outſides of the other Courts. Things are now ſo tranſpoſed and blended here by the Little Fables, Legends and Superſtitions of the *Romans*, that there is now but a Little of the Ancient Glory, Beauty and Splendor of this Magnificent Edifice remaining.

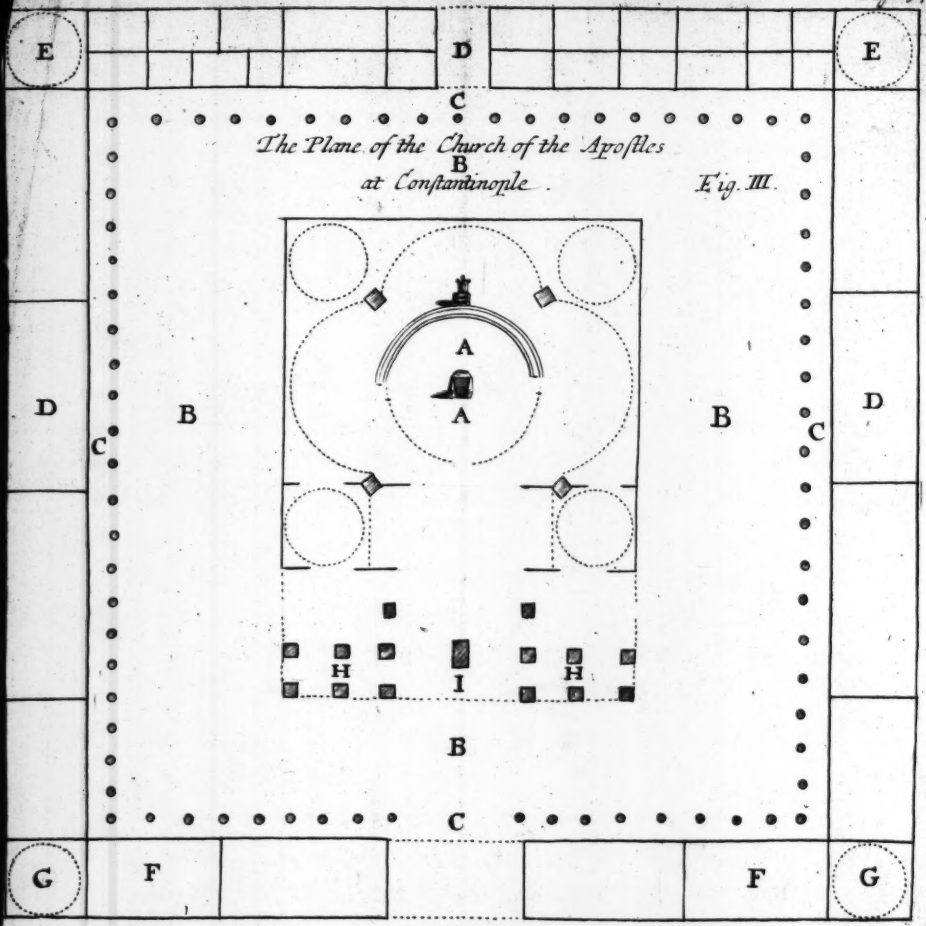
CHAP. VI.

Of the Building of the Martyrium *of the Apoſtles at* Conſtantinople. *Euſebius* de vitâ Conſtant. *Lib.* 4. *Cap.* 58, 59.

Fig. 3.

"AFTER this the Emperor "began to build the *Martyrium* in Memory of the Apoſtles, in the City called by his own Name. And when he had built the Temple up to an immenſe Height, he rendred it moſt Splendid with various ſorts of Stone, Caſing it all over from the Bottom to the Roof therewith. The Roof Within-ſide he adorned with fine ſmall Work, embeliſh'd all over with Gold. The Roof Without-ſide he covered with Braſs inſtead of Tiles, to ſecure the whole

"Building



The Plane of the Church of the Apostles at Constantinople. *Fig. III.*

"Building from the Rains; which
"alſo he made ſhine with Gold,
"inſomuch that it dazelled the
"Eyes of them that beheld it afar
"off, by the Repercuſſion of the
"Sun-Beams from it. The circu-
"lar *Chancel* or *Cupolo* was en-
"cloſed about with Net-work of
"Braſs, gilded with Gold.

"And this Temple by the Cap. 59.
"Emperor's Great and Pious Care,
"was yet Adorned after this
"manner: About it was a Great
"open Court, letting in the freſh B.
"Air: About which was on the
"four Sides, joyning to each other, C.
"*Portico's* making a Cloyſter, en-
"compaſſing the Court and Tem- D.
"ple in the Middle. Adjoyning E.
"to theſe *Portico's*, he built Pa- F.
"laces, Baths and Manſions, with G.
"many other Conveniences, for the
"Uſe of thoſe that kept the Place.

"There he placed Twelve Caſes, Cap. 60.
"as it were Sacred Pillars in Me- H.
"mory of the Apoſtles, and placed
"his own Monument in the mid- I.
"dle.

CHAP. VII.

Observations on the Temple of the Apostles.

WHat Form or Figure this was built of, *Eusebius* gives us no account; only that it was plac'd in the midst of a large Square and open Court, adorn'd and accommodated with a Cloyster on the four Sides, to which were joyned Palaces, Baths, Places to Lodge Strangers, and other Conveniences. But *Valesius* out of *Gregory Nazianzen* (*In Carmine de Insomnio Anastatiæ*) shews us, That the Temple it self was built in form of a Cross.

Σὺν τοῖς καὶ μεγάλαυχον ἕδος Χριστοῖο μαθητῶν,
Πλευροῖς σταυροτύποις τέτραχα τεμνόμενον.

And

And the Magnificent Temple of Chriſt's Diſciples, divided in four Parts, with Sides in Form of a Croſs.

That is, I ſuppoſe, Square without, and Divided within into four Parts, in Form of a Croſs; as moſt of the Ancient Churches I have ſeen in *Greece*, and now extant, remain to this day: As that of *Sancta Sophia*, at *Conſtantinople*; *Jovianus* at *Corfu*; of *Romanus* at S. *Luke*'s Convent under the *Helicon*; that at *Heraclea*, *&c.* Which have a *Cupolo* raiſed in the middle; with half *Cupolo's* joyned to the Eaſt, Weſt, North and South; and ſmall *Cupolo's* filling up each Corner. Which being covered with Braſs, and Gilt with Gold, muſt needs make a moſt Splendid ſhow to all that beheld it afar off, and near at hand.

Indeed Mr. *Sands* gives us a Platform of One built by the ſame Emperor, or his Mother *Helena*, much

much Longer than Broad, and so more like our Western Form of the Cross.

Δωμάτιον. This *Valesius* thinks was either the *Cupolo*, or place for the Altar. I take it to be both, that is, the whole *Chancel*, from the Top to the Bottom; which was of a Circular Figure, ἐκύκλῳ δωμάτιον, or as I think it should be written ἐκκύκλῳ, *Circulari formâ*, to wit, a *Circle* at the Bottom, and covered with a *Cupolo* or *Hemisphere* on the Top.

Δικτυωτὸς δὲ πέριξ. This Net-work round about the Δωμάτιον was made of *Brass* and *Gold*, i. e. *Brass* gilded. This I take to be the *Cancelli*, or Separation of the Holy Place or Chancel from the rest of the Church. Of which Net-work Separation he hath spoken in the Church of *Tyre*, and elsewhere.

Πέριξ.

Πέριξ. *The Perimeter, Round or on every Side, or every way about.* This intimates that the *Chancel* was not againſt the Eaſtern-Wall, but had a Space between; as thoſe of *Tyre* and *Jeruſalem.*

Θήκας ὡς ἂν εἰ στήλας ἱερὰς, *Capſas, quaſi ſacras Columnas.* Theſe Monumental Pillars, I ſuppoſe, were ſuch as that of the Emperor *Marcianus*, remaining now at *Conſtantinople*, with a Veſſel or Urn on the Top; unleſs they were the Pillars ſuſtaining the *Veſtibulum.*

In what part of the Church this was placed, *Euſebius* gives no Account. One would think they were in the Middle under the Great *Cupolo*, by the placing of *Conſtantine* in the Middle, but perhaps in the Body of the Church; becauſe he ſaith, they were placed ſix on the one ſide, and ſix on the other.

Thô

Chrysost. Hom. 26. in Ep. 2 ad Cor. 7. p. 41

Thô S. *Chrysostom* saith, That *Constantine* was Buried, *In Vestibulo ædis Apostolorum, quasi Eorum Janitorem*, In the Porch of the Church of the Apostles, as their Door-Keeper. If so, then these Monumental Pillars must be placed there also, according to *Eusebius* his Description. That which *Valesius* brings out of *Zonaras* to reconcile *Eusebius* and S. *Chrysostom*, only proves in my Opinion, That this Part of the Church that *Constantine* built, both for the Memory of the Apostles and his own Monument, was the *Vestibulum* of the Church.

Ὁικοί τε Βασίλειοι ταῖς στοαῖς.

This I Translate *Palaces*; because it is in the Plural Number, and because they were joyned to the other Conveniencs of the Place, for those that had the Care and Government of it. For there is no likelyhood that there were more Churches than One, which was

was the Famous great Building he is deſcribing, Dedicated to the Remembrance of the *Apoſtles*, and which in the beginning of the Chapter he calls Βασιλεῶ Νεὸς. Thô in the Singular Number it is generally uſed for a *Chief Church*, to wit, a *Cathedral*, or ſome Great and Magnificent Building.

Theſe Accommodations in this Church were joyned to the *Peribolus*, or *Outward Court*, and the Cloyſters about it. And I believe were Houſes for the Biſhop, Preſbyters, and the other Clergy that had the Government of the Church of *Conſtantinople*.

CHAP.

CHAP. VIII.

A Deſcription of the Ancient Churches and Aſſemblies of the Primitive Chriſtians.

FRom theſe ſeveral Particulars, and my own Obſervations of ſeveral Ancient Buildings, I think I may now venture to make a General Deſcription of the Ancient Church. Of which I ſhall firſt Preſent you with a Scheme of the Proſpect and Platform of it, and then deſcend to the Particulars.

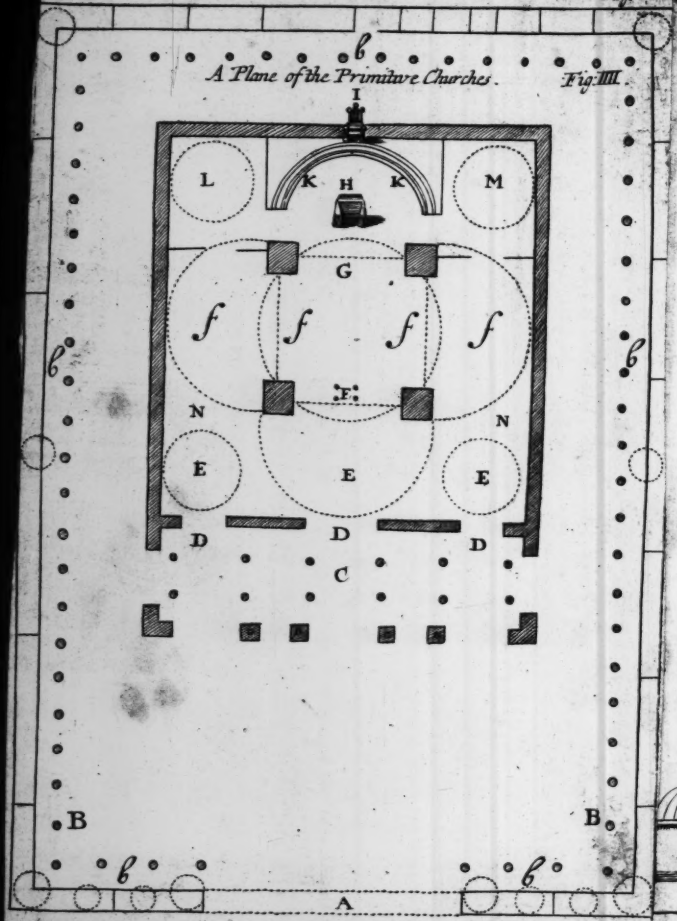
Fig. 4, & 5.

Περίβολος B B.

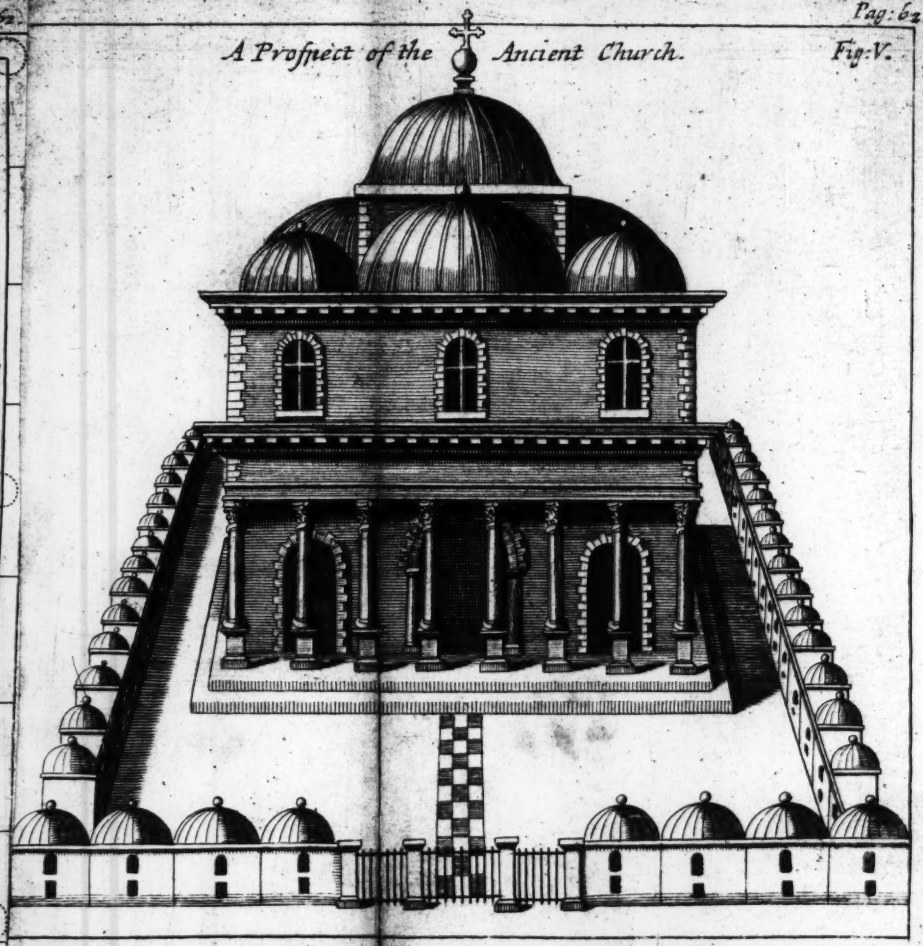
The Church Yard.

The Ancients uſually built their Churches in the midſt of a Large piece of Ground, which they called Περίβολος, or the *Court* or *Yard* that encompaſſed the Whole,

A Plane of the Primitive Churches. Fig: III.



A Prospect of the Ancient Church. Fig: V.



Whole, *The Outward Court*, in alluſion to that of the Old Temple of *Jeruſalem*. This we find belonged to all theſe Three Magnificent Structures, we have out of *Euſebius* deſcribed: Nor was this particular to the Jews and Chriſtians, but was alſo uſual among the Pagans about their moſt Famous Buildings; to wit, their *Temples* and *Gymnaſiums*; as *Pauſanias*, *Vitruvius*, and Ancient Inſcriptions inform us. This is called Αὐλὴ πρώτη, *The firſt Court*, by *Euſebius*, in his Deſcription of the Church at *Jeruſalem*. Theſe we may ſuppoſe were the ſame that ſometimes they called their *Martyria*, the places where their Martyrs were Buried, and where they often Met to celebrate the Memory of their Famous Martyrs, thô their Churches were Demoliſhed: And there they Buried their Dead. And being Walled about, as *Euſebius* deſcribes,

Pauſ. Attic. Templ. *Jovis.* *Vitruvius* Lib. 5. c. 11. *Wheeler's* Trav. in *Attic.* & *Corinth.* *Euſeb.* de vit. *Conſt.* Lib. 3. c. 39.

Aug. Lib. 8. De Civit. Dei.

scribes it, was to secure it from the Profanation of Man or Beast.

Σπουδ. B. 1. This Wall had sometimes a Cloyster about it; as the Church of the *Apostles*, of *Constantinople*. And to these Cloysters were built Apartments for Various Occasions of those that appertained to the Church; as Houses for the Bishop and Presbyters, for the Poor, Widows, &c.

Πρόπυλον, or Προπύλαιον.

C. 1. From the Entrances of this Outward Court, you went strait forward to the *Porch*, or *Portico* of the Church, which the Greeks called Πρόπυλον, or Προπύλαιον, which undoubtedly were very Magnificent; both by *Eusebius*'s Description, and the Remains and Ancient Ruines of many I have seen. That of the Emperor *Jovian* at *Corfu* is sustained by *Corinthian* Pillars of Marble;

Marble; That at *Troy* with vast Pillars of Marble, with all the parts of most Beautiful Architecture to accompany it: That of *Sancta Sophia* at *Constantinople* is double, but seems somewhat Encombred with Modern Buildings of a Little Brick Steeple, and others unproportioned to the Magnificence of the rest of the Fabrick. The inward Roofs of them are Arched and Encrusted with *Mosaick* Work in divers Figures, and the Ground-work gilded.

The Reverend and Learned Dr. *Beveridge* seems to make this distinct from the Three parts, that the Ancient Church was divided into; according to *Simeon Thessalonicensis*, cited by him: *And for another Reason the Divine Temple is divided into Three parts. To those without or before the Temple; the Temple; and the Bema, or Chancel**. But τοῖς πρὸ

* Καὶ κατ' ἄλλον δὲ σκοπὸν ὁ θεῖος ἅπας ναὸς τριαδικῶς θεωρεῖται· τοῖς πρὸ τοῦ ναοῦ φημὶ καὶ τῷ ναῷ, καὶ τὸ βήματι. *Sym. Thess.* de Templ.

τοῦ Ναοῦ, seems manifestly to me, to point out the same thing with Προπύλων, the *Porch* or *Gate* of the Temple †: So Πρόναος was used by the Ancient Greeks, to signifie the *Porch* or *Entrance* into their Temples, and not as a Part within their Temples; but the first part at the Entrance. This *Symeons* Periphrasis of it makes manifest; Τοῖς πρὸ τοῦ ναοῦ, *Those without, or before the Temple.* The same also that *Zonaras* makes Προσκλαίοντες ἔξω τῆς ἐκκλησίας, *Without the Church*; and ἔξω τῶν ἱερῶν περιβόλων, *Without the Church-Yard*; and interprets πρὸ τῆς ἀψίδος, by πρὸ τοῦ προπυλαίου, in the 46th Canon of *Carthage*, *Balsamon* makes to be ἔξω τοῦ προναοῦ, upon the 87th. Can. in *Trullo*.

† See *Pausanias* Bœot. p. 557. Ed. *Han.* —— πρόναος, τὸ ἐμπρόσθεν τοῦ ναοῦ. Schol. in *Sophoclen.* *That in the Front of the Temple.* *Vitruvius*, Lib. 4. c. 4.

Besides I see no part of the Ancient Buildings accommodated to make them distinct, no more than

than the present: So that I can no longer doubt, but that they were the same. Whether there were any other Separation within or no made of Wood, I cannot determine, perhaps in Lesser Churches, where there was no *Portico*, it was divided into Three parts within the Doors, as Dr. *Beveridge* has designed it.

The Church Doors. DDD.

From this *Portico*, the Entrance into the Church was by Three large Doors; the biggest of which was in the middle. These were those (I suppose) that were called Αἱ Μεγάλαι πύλαι, *The Great Doors*; and sometimes ὡραῖαι πύλαι, *The Beautiful Gates*. But I suspect the Moderns confound those often with those of the Βῆμα, or *Chancel*, which are sometimes called by that name. These *Doors* at the Entrance of the Church, *Eusebius* speaks of in his Church of *Tyre*; and

Ἐκ τῆς τῶν ὡραίων λεγομένων πυλων, ἤτοι ἐν τῷ προνάῳ. Cod. de Ob. Cur. *Const.* aut cap. 15.

Ὡς ἂν Βασιλίδι ταύτῃ τοὺς δορυφόρους ὑπέζευξε. *Euseb.* Lib. 10. cap. 4.

compares the middle Door to a Queen, with her two Royal Attendants on each hand.

These Three Doors led into three General parts of the Church, extended in Length from West to East: The great Middle Door leads into the Body or Nave of the Church †, and the two Lesser ones (at each Hand) into the Iles*.

† EFG.
* NG.

NAOS.

And now you are entred into the *NAOS*, or *CHURCH*, properly so called; which was variously divided into diversity of Stations, according to the different Sex, Qualities, and Degrees of the Assembly. The Men in the Middle or Body of the Church, and the Women (as to this day) on each Hand, in the ἐμβόλοι, or *Iles*: The Married Women on one hand; and the Virgins on the other. And in some places in Galleries over those Iles, separated from the View of the Men by

Ἐξελθὼν δὲ πάλιν ἐκ τοῦ δεξιοῦ μέρους κατέρχεται διὰ τοῦ δεξιοῦ ἐμβόλου εἰς τὸν νάρθηκα. In Eucholog. in *Ablutione Sacræ mensæ.*

by a Latice. That the Men were Anciently ſeparated from the Women; and the Men again Subdivided in the Latin Church alſo, is manifeſt from that Fragment of an Inſcription found at *Rome*, and mentioned by Dr *Cave*,

—EX DEXTRA PARTE VIRORUM.

This Diviſion of the Church appears in all the Ancient Churches I have ſeen.

That the Ancient Churches were alſo divided into diverſity of Stations, according to the different Chriſtian Qualities, or Eccleſiaſtical Degrees of the Perſons, is alſo manifeſt; thô to place each particular Order exactly, there is ſome difficulty. I have not obſerved any Separation in Ancient Churches, between the Great Doors and the Βῆμα, or *Chancel*, but thoſe Doors that let into the *Chancel*. Thô

undoubtedly, as there was a Separation by *Cancelli*, or Open-work, between the Stations of the Clergy and their holy Ministry from the Laity; being the Station of the Πίστοι, or *Faithful*: So likewise there was a Separation between the Station of the *Faithful*, and the *Penitents* and *Learners*.

And this we find plain, That the *Penitents* and *Learners* were placed next to the Door; the *Faithful* next to them, Eastward; and the *Clergy* in the Βῆμα, or *Chancel*, in the most Eastern part of the Church.

Eusebius makes none, but the *Faithful* to enter within the Doors, and assigns his *Portico's* and Cloysters for the *Learners* and *Penitents*. But that some of them, if not all, were likewise permitted to come within the Church-Doors, is also evident by that Passage of *Gregory Thaumaturgus* *: *The Place of the Hearers*

* Ἡ Ἀκρόασις ἔνδοθι τῆς πύλης ἐν τῷ Νάρθηκι, &c. *Greg. Thaumaturg.* Can. 11.

is

is within the Gates in the Narthex.

But *Balsamon* permits them not to come into the τὸ Ἐκκλησιαστικὸν, or *The Gates of Salvation*; yet still places them in the *Narthex*. So that either there must be some Separation of Wood between the Station of the *Faithful* and the Great Doors: Or by *Narthex* must be meant the same with πρόθυρον and προπύλαιον.

Χειμαζόμενοι τοίνυν κληθήσονται Κυρίως οἱ ἐν τῷ νάρθηκι ἱστάμενοι, καὶ ἀκροώμενοι τῶν θείων γραφῶν, τόπον ἐπέχοντες τῶν χειμαζομένων, καὶ εἰς τὸν Ἐκκλησιαστικὸν λιμένα τῆς σωτηρίας εἰσελθεῖν μὴ παραχωρούμενοι. *Bals.* Syn. Ancyr. Can. 17.

Perhaps in Lesser Churches, where they had not these Outward Porches, they made use of some Separation of Wood within instead thereof: The Space between which and the Outward Doors they called Νάρθηξ. And there probably sometimes they placed the *Font* or *Columbethra*: Thô *Eusebius* places it in the Quadrangle of his Cloyster in the open Air. It was in the Porch at *Athens*; and in the Court of *Sancta Sophia*.

There are some Passages in their *Liturgies* and *Pontificals*, which seem to make the whole Body of the Church, between the Great Doors and the Chancel, to have been called the *Narthex*, as their often coming out of the *Holy Doors*, i.e. from the Βῆμα into the Νάρθηξ, does imply.

Ἐξελθὼν δὲ πάλιν ἐκ τῆς δεξιᾶς μέρους Καπίζεται, διὰ τῆς λεγομένης Ἐμβόλου, εἰς τὸν Νάρθηκα. Euchologi. Ὁ δὲ ἱερεὺς ἅμα τῷ διακόνῳ ἵστανται ἔσωθεν τῶν ἁγίων πυλῶν, καὶ πολὺν χρόνον Ἐξέρχεται εἰς τὸν Νάρθηκα, καὶ Θυμιάσας κατὰ κέρας πάντας, Εἰσέρχεται διὰ τῶν ἁγίων πυλῶν. Euchol. in Ord. S. Minist.

But I doubt not but this Variety ariseth from more Modern Custom; since they retain not those several Stations they had in Old time; all Men now mixing together in the Body of the Church, and the Women on each side in the Iles.

But however that was, this is evident, that the Κατηχούμενοι, or *Learners*, and the several Degrees of *Penitents*, had their Station at the Entrance of the Church, nearer

neaten to the Doors than the *Faithful*, and in this order, according to the several Degrees of the *Penitents*; which were Four.

First, Those who began their Penance, or came first to do their Penance, desiring Pardon of God and his Church; who were called Προσκλαίοντες, or those that Wept without the Church, and were not yet permitted into any part of it.

The next Degree were the Ἀκροώμενοι, Those who had done a certain prescribed time of Penance by the Canons; and so were permitted to come and hear the Scriptures.

The Third Degree were called Ὑποπίπτοντες, or *Substrati*, Those who were Humbled, and had performed their Penance a Degree of time longer, and were permitted to stand within the Church some part of Divine Service.

The

The Fourth, Ἐμπεστάμενοι, were permitted to stay and partake of the Prayers with the *Faithful*; but not to Communicate with them.

Each of these had a proper Place assigned them.

The Προσκλαίοντες were manifestly without the Προπύλαιον, or Πρόναος, if not without the Περίβολος, or *Outward Court*; which was not accounted so Holy as the πρόναος or προπύλαιον, as *Balsamon* observes *. So then the Προπύλαιον, or *Porch*, must remain to some others; who we find were either the Κατηχούμενοι, or *Learners*, and the Ἐνεργούμενοι, or those *Possessed with Evil Spirits* †.

* Οὐ γάρ εἰσιν οἱ πρόναοι κοινοὶ, ὡς τὰ τῶν Ἐκκλησιῶν προαυλία — *Bals.* in Dionys. Alex. cap. 2. That Προαύλιον, Προτὴ αὐλὴ, and Περίβολος, were the same, is plain by *Eusebius*, in his Description of the Church of the *Holy Sepulchre*. † *Vid.* Church of *Tyre*. *Euseb.*

Then

Then the Ἀκροώμενοι, and the Ὑποπίπτοντες, or *Substrati*. For in this Order we find them generally numbred †. So that counting backward from the Ὑποπίπτοντες, who were next to the *Faithful*, behind the Pulpit ||, it is evident that the Ἀκροώμενοι were next to them; and next to them the Ἐνεργούμενοι; and then the Κατηχούμενοι; who probably stood as near each other, and to the Station of the *Faithful*, to hear the Scriptures, &c. as the Number of them would permit; but so as without confusion either of Sex,

† Τοὺς δὲ Κατηχούμενους, Ἐνεργουμένους τε καὶ τοὺς ἐν μετανοίᾳ ὄντας ὁ τῆς ἁγίας ἱεραρχίας θεσμὸς ἐφίησι μὲν ἐπακοῦσαι τῆς Ψαλμικῆς ἱερολογίας, καὶ τῆς ἐν Θεοῦ τῶν πανιέρων γραφῶν ἀναγνώσεως, εἰς δὲ τὰς ἑξῆς ἱερουργίας καὶ θεωρίας οὐ συγκαλεῖται τούτοις, ἀλλὰ τοὺς τελείους τῶν τελεσιουργῶν ὀφθαλμούς. Eccl. Hierarch. cap. 3. *Dionys. Areop.*

Καὶ μετὰ ταύτας ἔξω γίνονται τῆς ἱερᾶς περιόχης οἱ Κατηχούμενοι, καὶ πρὸς αὐτοὺς οἱ Ἐνεργούμενοι, καὶ οἱ μετανοίᾳ ὄντες μένουσι δὲ οἱ τῆς τῶν θείων ἐποψίας, καὶ Κοινωνίας ἄξιοι. Ibid.

|| Ὑποπίπτειν, ἤτοι ἵστασθαι ἐν τὸς τῆς Ἐκκλησίας ὄπισθεν μέντοι τοῦ ἄμβωνος, καὶ ἐξέρχεσθαι μετὰ τῶν Κατηχουμένων. *Bals.* in Schol. ad 15. Can. *Laodic.*

or of their own Rank. So that those that were Women, stood in the Station of Women; and Men in the Station of Men: And so that upon the Notice of the Deacon, each of them might go out without Disorder to the rest. when their Respective Services and Prayers were performed, according to the 19*th* Canon of the Council of *Laodicea*.

ΑΜΒΩΝ.

Between the Ὑποπίπτοντες and the *Faithful*, stood the *AMBO*, or *Reading Desk* *. It stood opposite to the Holy Doors of the *Chancel* †, and the Beautiful Gates of the Entrance: So we may suppose, it stood about the Middle of the Church; and either by some Steps or Separation of Wood distinguisht the Station of the *Penitents* from the Station of the *Faithful*; *viz.* the Ὑποπίπτοντες;

* Ὑποπίπτοντες δέ εἰσιν οἱ ἔνδον τῆς Ἐκκλησίας ἱστάμενοι κατόπιν δὲ τοῦ ἄμβωνος, καὶ μετὰ τῶν Κατηχουμένων, καὶ οὗτοι ἐξίοντες ἡνίκα τὸ ὅστοι Κατηχούμενοι ἐκφωνηθείη ὑπὸ τοῦ Διακόνου. *Blast.* in fit. M. Schol. Hermen.

† Ὁ Ἀμβὼν πρὸ τῆς θύρας τῇ Βήματος ἀντικρυτσταται, *Sym. Thess.* de Sacram.

whose

whose Station was behind; that is, *Westward*.

This *Pulpit*, or *Desk*, had a double Ascent to it; one towards the Βῆμα, and the other towards the *Entrance* *; and therein sometimes the Emperour had a Place.

* Καὶ Κατέρχεται ὁ Βασιλεὺς τοῦ Ἀμβωνος, οὐκ ἐκ μέρους μέν τοι, οὗπερ ἀνῆλθεν, ἤως τοῦ πρὸς τὰς ὡραίας πύλας ὡρῶντος, ἀλλ' ἐκ τοῦ ἑτέρου, πρὸς τὸν σωλέαν καὶ τὸ ἅγιον Βῆμα, Cod. de Off. Cur. Const. c. 17.

I have seen no Marks of this, either in the Ancient or Modern *Greek* Churches; for the *Ambo* is now placed on the North-side of the *Nave* of the Church, nearer to the Outward Gates than the *Bema*; as I observed in the Temple of *Minerva*, at *Athens*, one yet remaining of white Marble curiously wrought; which seems to stand so in the middle of the whole Church that it is as near to the προπύλαιον or *Portico*, as to the *Bema* or *Chancel*. Therefore it may be supposed to stand near the Entrance

Entrance of the Station of the *Faithful.*

The principal use of this *Ambo* was, to Read the Scriptures to the People; especially the Epistles and Gospels. They Read the Gospel there yet, and not at the Altar. The Singers also were placed there, to begin and lead the Tunes of the *Psalms*. St. *Chrysostom* was the first, that Preached to the People from thence, as I before observed, by reason of the great Number of People that crouded to hear him.

FFFF. On the other side of the Pulpit was the Station of the *Faithful*, which took not only that Space between the Pulpit and Chancel, in the middle or Body of the Church, which was for the Men; but also on each side, in the North and South Ἔμβολοι, or Sides for the Women.

Eusebius

Eusebius seems to hint, That this was adorned with *Seats*, or *Benches* in Order all over the Church; as the *Bema* or *Chancel* was with *Thrones*, for the *Bishops* and *Presbyters*. But now the Body of the Church among the *Greeks* is accommodated with Stalls, and a Throne for the Bishop at the Right hand, at a little distance from the *Bema*; much resembling our Quiers with Doors on each hand into the Iles: But the Bishop and Clergy sit, or rather stand next to the *Bema*, to Sing and Officiate; and in the rest, the Laity of better Sort; and in the middle the rest; as I observed at the *Catholicon* at *Athens*, as they now call their Cathedral Churches. But in the Ancient Church, this was the Station of those only who lived a Godly, Righteous and Sober Life; and therefore were called the *Faithful*. And those who had so long persevered in Repentance, that they were raised again

E.

Καὶ περσὶν Βάθρα ἐν τάξει τοῖς Καθ' ὅλα κατὰ τὸ πρέπον κόσμους. Lib. 10. c. 4.

again to that degree of Holiness, required by the Word of God and the Church, tho' they were some time longer proved, before they were permitted to participate of the most Sacred Symbols, being in their last degree of Penitence. From their admission into the Assembly of the *Faithful*, they were called Σωιζόμενοι, or Σωιζόμενοι, and staid and were partakers of the Prayers of the *Faithful*, but did not Communicate of the Holy Sacrament with them.

Ἡ Σύναξις ἵνα Ζωιζόμενοι τοῖς πίστοις, καὶ ἐξέρχηται μετὰ τῶν Κατηχουμένων. *Greg. Thau. Can. 9.*

The Station of the *Faithful* was divided into several Parts, as I hinted before; and is evident from that old Fragment of an Inscription before mentioned,

—EX DEXTRA PARTE VIRORUM.

So that there were Stations for the Men on the Right hand, and on the Left. And that the Station of the Men is mentioned, it shews evi-

evidently there was a distinct Station, or Stations, for the Women. For the Virgins also had a distinct Station from the Married Women, as *Origen* shews. Which were undoubtedly either the Iles on either hand, or the Galleries over them, or both; as it is in the Greek Church to this day. Which seems not only very decent, but now adays (since Wickedness so much abounds) highly necessary: For the General mixture of Men and Women in the Latin Church is notoriously Scandalous; and Little less is their Sitting together in the same Pews in our *London* Churches.

Orig. Tract. 26. In *Matthæum.*

These Parts of the Church the Pious and Learned Dr. *Beveridge* shews were called Ἔμβολοι, out of the *Euchologium* or *Greek Ritual.* And † *Eusebius* calls them Στῆαι, or *Porches*, both the Upper and Under, in the Church of the *Sepulchre* at *Jerusalem.* The Latin

† Ἐξελθὼν δὲ πάλιν τοῦ δεξιοῦ μέρους Κατέρχεται, διὰ τοῦ δεξιοῦ Ἐμβόλου εἰς τὸν Νάρθηκα.

Church called them *Alæ*, *Wings* thence the *French*, *Les-Ailes*; and we more corruptly, *Iles*, from their resemblance of the Church to a *Dove*.

Next to the Station of the *Faithful* is the BHMA, or that we call *CHANCEL*, thô differing very much from Ours in Bigness, being much Less than Ours in proportion to the rest of the Church: For this being appropriated only to the Sacred Ministry, is very short from East to West, thô it takes up the whole Breadth of the Church, together with the *Diaconicon*, or *Prothesis*, and the *Apothesis*, from North to South. It's proportion is about the same with the Altar within the Rails in Our Church.

BHMA.

This was ever esteemed the Most Sacred Place of the whole Church; being appropriated to the Most Holy Mysteries, Ministry and Function of the Christian Re-

Religion: And therefore is called Κίγκλις, or *Chancel*, *The Holy of Holies* by the Ancients, with respect to the Temple at *Jerusalem* The Holy Θυσιαστήριον, or Place of *Sacrifice* or *Altar*: The Ἱλαστήριον, *The Mercy Seat*: Βῆμα, *The Tribunal*: Σολαῖον, *The Throne of Christ*, and *Altar of God*; according to the diversity of Respects and Ministerial Functions performed therein; as the Greeks Typically interpret it.

Ἐφ' ἅπασί τε τὸ τῶν ἁγίων ἅγιον Θυσιαστήριον ἐν μέσῳ. θεὶς αὖθις τά δε ὡς ἂν αἴη ἄβατα τοῖς ἀπὸ ξύλου περιέφρατε δικτυοῖς.

Εἰρμηνεία περὶ τῆς Ἁγίας ἱερουργίας.

This was divided from the rest of the Church by Open-work of Wood; as *Eusebius* describes it, Τοῖς ἀπὸ ξύλου δικτύοις, *With Nets or Net-work made of Wood*; which only kept off the Croud, but hindered not the Sight, nor Voice from being distinctly heard.

This Separation in the Temple of *Minerva* at *Athens*, was made of *Jasper* and *Serpentine*, and other curious Coloured *Marble*

Pillars, Small, and at a convenient distance from each other: And at *Prussa* also, it is divided with Small Pillars.

They called this Separation Κίγκλις, κιγκλίδες, καγκελλοι, and Κεγκελλα; which the Western Church called *Cancelli*; whence we take our word *Chancel*.

Greg. Naz. Orat. ad 150. Episc. Eucholog.

This has usually now Three Doors, to go into the Βῆμα, as it is divided into Three Parts. The Three Doors are commonly called together, Ἁγιαι Πύλαι, *The Holy Doors*: And I believe in Latter days the Ὡραῖαι Πύλαι, *The Beautiful Gates*. For that of the *Euchologium* seems plainly to me, to be coming out of the Βῆμα, by the *Beautiful Gates*, and returning again by them into the Βῆμα; becausé he is there to Perfume

Ὁ δὲ ἱερεὺς ἅμα τῷ Διακόνῳ ἵσταται ἔσωθεν τῶν ὡραίων πυλῶν, καὶ πιῶν ζαυρὸν

Ἐξέρχεται εἰς τὸν Νάρθηκα καὶ Θυμιάσας καὶ κεῖται πάντας, Εἰσέρχεται διὰ τῶν ὡραίων πυλῶν. Euchol. in Ord. S. Minist.

the

the Brethren with Incenſe; whoſe Station is from the Choir-Doors, or Step downwards towards the Great Doors. And ſo I take the Modern ſignification of *Narthex*, to be in general the *Nave* or *Body of the Church*; there being no Separation now between that and the Three Doors that go out into the Porch.

This Separation now is made of Boards and Wenſcot, inſtead of the Net-work of the Ancients; and is Painted with the Pictures of our *Saviour*, and *Bleſſed Virgin*, and the *Apoſtles*; abſolutely againſt the Practice and Precepts of the Primitive Church: As that famous Act of *Epiphanius*, of Renting a Painted Cloth-hanging, only as a Curtain over the Door, makes manifeſt. Nevertheleſs, the Middle Door into the Βῆμα is ſo large now, that it diſcovers whatſoever is done within, thô not ſo well as when it had only

Open-work of Wood. It is much larger than the other Two; and I believe it is that which is called the Βασιλικὴ Πυλὴ in the *Typicon*, *The Royal* or *Kingly Door*. This leads into the *Holy of Holies*, the Βῆμα, or *Thusiasterion*, peculiarly so called; for the other Doors lead into two other small Apartments on each Hand, for the Preparing the Sacrament, and Laying up the Vessels and Garments.

Ἐξελθὼν δὲ εἰς τὸν Νάρθηκα, καὶ θυμιάσας κἀνταῦθα τοὺς ἀδελφοὺς κατὰ τάξιν ὑποστρέψας, καὶ εἰσελθὼν ἔσω τῆς Βασιλικῆς Πύλης. In. Typ.

This is now; and I believe also many times Anciently, was placed at the fartheſt Eaſtern-ſide of the Church, under a *Concave* or half-*Cupolo*, like a great Nich; being a half-Sylender, Semicircular at the Bottom, and covered with a quarter of the Sphere at the Top, and there joyned to the Great *Cupolo* by an Arch; juſt below the Hemiſphere of the *Cupolo*; taking up the whole Breadth of the *Nave* of the Church; being uſually

ally of the ſame Diameter with the *Cupolo.*

But that this was otherwiſe in ſome Churches Anciently, is manifeſt from thoſe we have deſcribed out of *Euſebius*; eſpecially that of *Jeruſalem*, where there are both Eaſtern and Weſtern Doors into the Church: Therefore moſt probably the Βῆμα was there placed, under the Great *Cupolo*, as he ſaith expreſly in the middle; which when they Preached from thence, was manifeſtly the moſt commodious for the Hearers*.

I have ſeen this in ſome Churches raiſed up from the Plane of the Church by one ſingle Step, and in others Equal to it; whence ſome have thought it to be called *Bema*, or *Step*.

But This, as far as it was without the Separation, was called Σόλιον, or *Solium*, or *Throne*; becauſe the Emperour had there his

* It is obſervable, That that of *Troy*, where the Βῆμα was at the furtheſt Eaſtern ſide, that the Length from Eaſt to Weſt, is but half ſo much as it is from North to South, undoubtedly for the ſake of Hearing.

Seat or Throne; as the Worthy Dr. *Beveridge* moſt probably Conjectures.

The firſt thing that preſents it ſelf within this Sacred place, is the *Holy Table of the Lords Supper*; which they call generally ἡ ἁγία Τράπεζα, *The Holy Table*; and ſometimes Τὸ Θυσιαστήριον, *The Altar*: From whence the whole place was alſo Anciently ſo called, and that moſt frequently.

H. It is generally of *Stone*, ſuſtained ſometimes by four Small Pillars, and ſometimes by one in the Middle. And it is placed in the middle of this Holy Place, as diſtant, or rather more diſtant from the Eaſtern-Wall, than the Door. That at *Athens* ſeems to be placed ſomething without this Concave, according to the Scheme I then took of it: So that there are two Rows of Pillars; one on the

the Western, and the other on the Southern side of it.

This had (I know not whether very Anciently or no) a Canopy over it, sustained by four Pillars. At *Athens*, it was sustained by four Beautiful Pillars of *Porphyry*, with *Corinthian* Capitals of White Marble, which were very stately.

This Canopy was in the shape of a *Cupolo* or *Hemisphere*; and therefore the *Mystiologists* compared it to the Heaven, and the Table to the Earth in the midst of it, figuring our Saviour's Descent and Ascent from Heaven.

The *Unity* of the *Altar* was Sacred in the Primitive Church, and is so to this day in the present Greek Church. They never had any more than one Altar in one Church, no more than more Bishops than one; as S. *Ignatius* says:

Σπουδάζετε οὖν μιᾷ εὐχαριστίᾳ χρῆσθαι· μία γὰρ σὰρξ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, καὶ ἓν ποτήριον εἰς ἕνωσιν τοῦ αἵματος αὐτοῦ· ἓν θυσιαστήριον ὡς εἷς ἐπίσκοπος, σὺν τῷ πρεσβυτερίῳ καὶ διακόνοις τοῖς σὺνδούλοις μου· ἵνα ὃ ἐὰν πράσσητε κατὰ θεὸν πράσσητε. *Ign.* Ep. ad Phil.

As

Πάντες ὡς εἷς ναὸν συντρέχετε Θεοῦ ὡς ἐπὶ ἓν θυσιαστήριον, &c. Ign. Ep. ad Magnes.

As there is one Body of the Lord, and One Cup for the Union of his Blood; so there is One Altar and One Bishop. They never Crammed their Churches with Altars against every Pillar and Post, and in every Corner of the Church, dedicated to every Saint and Angel in Heaven and Earth; as the Romans do now.

I. Beyond this was the *Holy Throne*, Θρόνος, together with the Συνέδριον, or *Consistory*; as I think I may call it. This was placed against the Wall of the Semicircular Concave, consisting of several Steps or Degrees Semicircular also. I remember they are in number Three, and of White Marble in that of *Athens* and *Prussia*; which are so High and Large, that they are fit both to sit on; and for those that sit a Degree higher, to place their Feet on.

These

These Degrees were the * Σύνθρονον; on the Top of which was placed a single Seat, which was the Θρόνος, *The Throne* †.

KK.

* Σέμερον Σύνθρονοι, καὶ ὁμόδοξοι ἂν οὕτω φερῶσιν ἡμᾶς οἱ ἄγοντες. *Greg. Naz.* Orat. ad 150. Ep.

† Τίσι δὲ ἐνεδόθη αὐτὸ τὸ καθῆσθαι εἰς τὸν ἐν τῷ ἁγίῳ Βήματι Θρόνον τῆς ἐπιδοθείσης Ἐκκλησίας. *Balsam.* in 2. Can. Syn. *Constantinop.*

This might well be called also Βῆμα, from the *Degrees* or *Steps*; but most properly as Βῆμα signifies a *Tribunal* or *Judgment Seat* ||. It signifies also *Surgestum*, or a *Pulpit*, whence Orators use to plead, as Monsieur *Goar* observes out of *Demosthenes*, who speaks of himself εἰς τὸ Βῆμα ἄναβην, as going up into the Βῆμα, or *Pulpit*, to speak an Oration.

|| Βῆμα τοῖνυν ὀνομάζεται ἐφ' οὗ ἐζόμενος δικάζει ὁ Αὐτοκράτωρ. *Dio.* Lib. 44.

Upon such a high Tribunal or Scaffold we often see the Emperor standing, and sometimes sitting in Medals and Ancient *Baß-Relieves*; both in Adlocutions to the Army, and in distributing their Bounty

to

to the People: But these are of a different Figure from those in the Church; for those were Square, and these Semicircular.

This was lookt upon in the *Christian Church* as the Tribunal or Throne of Christ and his Apostles, and as the Mercy Seat of God in the Temple; and therefore was also called Ἱλαστήριον, *The Mercy Seat.*

Θυμῖα τὴν ἁγίαν τράπεζαν σαυροειδῶς, ὡς αὐτῶς καὶ τὸ Ἱλαστήριον ἅπαν. Typ. Sab. cap. 5.

Codinus informs us, That the Emperour *Justinian* covered this with Gold, *Thô not*, as he saith, *for the Priests to stand upon to Reverence the Table:* But piously to Adorn the Βῆμα, or *Throne*, as the Chair of Christ, and his Apostles; In opposition to the Chair of *Moses*, and conformable to that Glorious Throne, or Mercy-Seat erected in the Temple, Adorned with Cherubims on each hand; as Seraphick Attendants thereon And not

Ἐποίησεν ὁ Ἰουστιανὸς ὁλόχρυσον, καὶ τὴν σκάλαν ἐν κύκλῳ ὅπου ἵστανται, οἱ ἱερεῖς εἰς τὸ ἀσπάζεσθαι τὴν ἱερὰν τράπεζαν. Cod.

not to be Worshipped, as the late rather Subtil, than Ignorant Bishop of *Oxon* would Insinuate to the World.

On this *Throne*, and so on the *High Seat*, was placed the *Written Word of God*, or *Bible*; as Mr *Goar*, by the Connexion of his Discourse, seems to intimate out of *Symeon Thessalonicensis*. And so indeed it was placed in the Holy Council of *Nice*, on a Throne; intimating, That *that was the Law of God, whence all true Judgment, concerning either Faith or Manners, must be taken: And according to that, we must both be judged by Christ, and as his Ministers, Judge in the Church of God for Edification, and not Destruction.* *Sym. Thess. de Temp.*

On this *Throne* and *Synthronon*, both the Bishop and his Presbyters use to sit together; and that very Anciently, as S *Ignatius* intimates in almost all his Epistles: Where he compares the *Bishop* in the Church to *Christ*, and the *Presbyters*

byters to the *Apoſtles*. And *Euſebius* tells us, That the Chair of S. *James* of *Jeruſalem* (wherein he Taught the People) was kept till his time.

But whether the Biſhop did always ſit in the Higheſt Seat, or Throne, or in the middle of the *Synthronon* may be queſtioned, from that of *Balſamon*; in his Commentary upon the 2*d* Canon of the Council of *Conſtantinople*: Wherein he ſaith, *It was granted to ſome Biſhops, even to ſit upon the Throne, in the Holy* Βῆμα *of the Church committed to his Charge.* But that They did ſit on the Βῆμα together, is evident from the LVI. Canon of the Council of *Laodicea*.

Τισὶ δὲ ἐνεδόθη καὶ αὐτὸ τὸ καθῆσθαι εἰς τὸν ἐν τῷ ἁγίῳ Βῆμα θρόνον τῆς ἐπιθεσίσης ἐκκλησίας. *Balſam.* in 2. Can. Conſt.

Ὅτι δὲ καὶ Πρεσβύτεροις πρὸ τῆς εἰσόδου τῆ Ἐπισκόπου εἰσίναι, καὶ καθίζεσθαι ἐν τῷ Βήματι.

But this was not in Ancient times, to make a Vain glorious and Pompous ſhow in the Church, but

but besides the Representation of Christ's Judgment Seat, to put the People in mind of the Great Judgment to come, it was the Chair of Christ and Seat of the Elders; from whence the Bishops and Priests use to Preach to the People, in the Name, and by the Authority that Christ committed to them.

So *Zonaras* tells us, *That the Bishop was placed in a Seat on high, in the* Θυσιαστηρίῳ, *or Holy Place; signifying, That he ought* (according as the Canon prescribes) *to take care of the Clergy, and teach the People Piety; to inspect, and diligently to observe the People under him from that Sublime place.*——

Διὰ τοῦτο τοῖς Ἐπισκόποις ἐν τῷ θυσιαστηρίῳ Καθέδρα ἐφ' ὕψους ἵδρυται, δηλούντος τοῦ πράγματος, ὅιον εἶναι τούτον, καὶ ὅτι δεῖ τὸν ὑπ' αὐτὸν λαὸν ὁρᾶν ἀφ' ὕψους· καὶ οἱ Πρεσβύτεροι συνιστάναι ἐκεῖ τῷ Ἐπισκόπῳ, καὶ συγκαθῆσθαι ἐτάχθησαν, ἵνα καὶ ὅτι διὰ τῆς ἀφ' ὕψους Καθέδρας ἐνάγωνται εἰς τὸ ἐφορᾶν τὸν λαὸν, καὶ καταρτίζειν αὐτὸν ὅσπερ σύμπονοι δοθέντες τῷ Ἐπισκόπῳ. *Zonar.* in Can. Apost. 58.

——*And that there also the Presbyters are commanded to assist, and sit together with the Bishop; that*

that they also may be admonished from that High Seat, to Teach and Instruct the People in holy Life and Conversation, as they are given to be Fellow Labourers to the Bishop.

Socrat. Lib.6.c.5. *Zozom.* Lib.8.c.5.

Socrates also and *Zozomen* inform us, That this was the Ancient Custom; shewing, That S. *John Chrysostom* was the first that Preached in the *Ambo*, or *Reading Desk* of the Church, by Reason of the Multitude of People, that Crouded up to Hear him. On which *Valesius* brings us an old Constitution or Law of King *Childebert*, importing the same thing; and then sends us to *Baronius*; who shews us, That *Gregory Nazianzen* Preached within the *Bema* in the same Church that *Chrysostom* Preached in the

Baron. An.407. n.17. Χαῖρέ μοι ὦ Καθέδρα. τὸ ἐπίφθονον ὕψος τοῦτο καὶ ἐπικίνδυνον, ἀρχιερέων συνέδριον, ἱερέων, αἰδοῖ καὶ χρόνῳ τετιμημένων. ὅσον τὲ ἄλλο περὶ τὴν ἱερὰν τράπεζαν λειτουργικὸν Θεοῦ καὶ ἐγγίζον, Θεῷ τῷ ἐγγίζοντι —

Χαῖρέ τε τῶν ἐμῶν λόγων ἐρασταὶ καὶ δρόμοι καὶ συνδρομοὶ, καὶ γραφίδες φανεραὶ καὶ λανθάνουσαι, καὶ ἡ βιαζομένη κιγκλὶς αὕτη τοῖς περὶ τὸν λόγον ὠθιζομένοις. *Greg.Nazian.* Orat.32. ad CL. Ep.

Ambo,

Ambo, or *Pulpit*. The place he mentions is at the Latter end of his Epistle to the 150 *Bishops*; where he bids all his Church, his People, and every thing in it, Adieu.

Adieu, O my Chair! This Envied Height, and this Dangerous Council or Consistory of Chief Priests: Priests become Honourable as well by Reverence, as by Age. And you, whoever you be, about the Holy Table in any other Ministry of God, and coming nigh to God, who is near at hand ——

And a little after:

Adieu, ye Lovers of my Sermons, and you who run and concur with me; and you both Publick and Private Writers; and thou Oppressed Chancel, by those that Croud about the Word of God.

Those Verses of *Prudentius* prove also the same thing: *Prudent. Peristeph. hym. 11. de S. Hypol.*

Fonte sub adversa Gradibus sublime Tribunal,
Tollitur, Antistes prædicat unde Deum.

This manner of Sitting together, and both Preaching to the People; and I believe Judging, and pronouncing the Church-Censures from thence; was also the Reason that the Assembly, or Consistory of the Bishop and his Presbyters, was called * Συνέδριον, and † Τὸ Πρεσβυτέριον, mentioned in the Scripture, and often in S. *Ignatius*'s Epistles, and here by S. *Gregory*; as if they were Successors of the Συνέδριον, or Council of the Chief Priests and Elders among the Children of *Israel*.

* Math. 26. 59. Mar. 14. 55.
† 1 Tim. 4. 14.

L.M.

On each hand of this Βῆμα, or *Tribunal*, or *Chancel*; *viz.* to the North and South; are two other small Apartments, about half the Bigness of the Βῆμα, covered usually at the Top with a small *Cupola*; as there is in like manner over the four Corners of the Temple; which makes the whole

whole Symetry of the Roof of it most Beautiful and Uniform. Each of these have Two Doors; one to Enter in from the Iles, and another into the Βημα. That towards the North was called Διακονικον; as the Reverend Dr. *Beveridge* shews at large; but it is now called Προθηκης by the present Greeks, and in the present Rubricks both of *S. Chrysostoms* and *S. Basils* Liturgies. There is usually a little Table in it, and a Nich in the Wall; where they lay up the Bread that is offered by the People, or brought in for the Sacrament. There also they prepare the Sacrament with some Ceremonies, before they carry it solemnly in to the Altar; and thither they carry it again, to Eat and Drink up the Remains, when the Liturgy is finish'd. Which Table they call Τραπεζα της Προθηκης, as well as the Bread,

Ἀρτοφορίου τῆς Προθέσεως; and thence it is they carry it solemnly into the Βῆμα, coming first out by the the Door towards the North, and there enter in by the Great Door in the Middle. The other on the South side they at present call Διακονικόν; which is commonly furnished with Shelves one above another; whereon they lay their Books, their Vestments, and holy Vessels, in such places as they dare keep them in the Church.

I have observed these Places in very Ancient Churches; as at St. *Luca* and *Corfu*. And those vast Ruins of *Troy* seem much to have been a Christian Church, from this conformity of two Lesser Concaves on either hand of the Great one in the Middle.

The

The Material Church of the Ancients was thus Prepared and Adorned, for the Solemn and Publick Worship of Almighty God. And thus Contrived for the Accommodation of every Class of the Spiritual Building, to the Edification of the whole in Faith and Love; according to the Measure of Grace that every one had received from the Lord. Here you see Magnificence without Gaudiness; Splendor and Gravity mixt together; Comliness and Beauty, with Order and Reverence: And all far from Foppery and Superstition. The *Edification of the whole in Love*, was the chief Concern of those truly Great and Zealous Pastors. Thô they neglected not the External Reverence, Decency and Order in their Assemblies; yet it was with Regard to the Purifying the Flock of Christ; even as he had given them Precepts and Examples

to be Pure; knowing this, that *without Holineſs* (in Chriſt) *no man ſhould ſee the Lord.* And this They zealouſly purſued, without looking for the Recompence of Reward that Man ſhould give them; but that Crown of *Immortal Glory*, that the Righteous Judge ſhould give them in that Day.

A

CHAP.

CHAP. IX.

The Order the Christian Assemblies were held in.

AS Their CHURCHES were Grave, and yet Magnificent: so was the ORDER of their Assemblies managed with great Simplicity, and yet with great Authority and Spiritual Vigor; with great Order, yet with useful Plainness. Their Ritual seems to be but short; yet much better than the Great Volumes of Ceremonies, the World has since seen in both the Eastern and Western Churches. The Order of their Assemblies seem to be comprized in that short, but excellent Canon of the Council of *Laodicea*, Can. 19.

Conc. Laod. Can. 19. Περὶ τοῦ, δεῖν ἰδιᾳ πρῶτον, μετὰ τὰς ὁμιλίας τῶν Ἐπισκόπων, καὶ τῶν Κατηχουμένων ἀκοῦσαι ἐπιτελεῖσθαι, καὶ μετὰ τὸ ἐξελθεῖν τοὺς Κατηχουμένους, τῶν ἐν μετανοίᾳ τὰς ἀκοὰς γίνεσθαι, καὶ τότων προσελθόντων ὑπὸ χεῖρα καὶ ὑποχωρησάντων ὥστε τῶν πίστων τὰς ἀκοὰς γίνεσθαι τρεῖς, μίαν μὲν τὴν πρώτην, διὰ σιωπῆς, τὴν δὲ δευτέραν καὶ τρίτην διὰ προσευχῆσθαι πληροῦσθαι. Εἶθ' ὥστε τὴν εἰρηνικὴν δίδοσθαι καὶ μετὰ τὸ προσευχῆσθαι δοῦναι τῷ Ἐπισκόπῳ τὴν εἰρηνικὴν τότε τοὺς λαϊκοὺς τὴν εἰρηνικὴν διδόναι, καὶ ὥστε τὴν ἀλλην προσφορὰν ἐπιτελεῖσθαι· καὶ μόνοις ἐξὸν εἶναι τοῖς ἱερατικοῖς εἰσιέναι εἰς τὸ θυσιαστήριον, καὶ κοινωνεῖν

That Men ought first to perform their own Devotions privately alone, or by himself: after that the Homilies of the Bishops, and the Prayers of the Catechists is to be performed: And after the going out of the Catechists, the Prayer of the Penitents is to be performed; and after these are Ministred to, and departed, thus shall the Three Prayers of the Faithful be made: One, to wit, The first in Silence; but the second and third shall be performed with a Loud Voice. After which thus shall the Peace be given: After the Presbyters have given the Peace to the Bishop, the Laicks shall give the Peace; and so the Holy Offering or Sacrament to be celebrated. And it is fit that only the Clergy should enter in unto the Altar, and there to Communicate.

Justin Martyr describes the Christian Assemblies to be held in much the same manner, only he mentions the Reading the Scriptures before the Sermon.

On the Day which is called Sunday, *there is a Meeting together in one place, of all that remain in the Cities and Countries: And there they Read both out of the Apostles, and out of the Writings of the Prophets, so much as is sufficient for the time. Then when the Reader leaves off, the Bishop or President Preaches a Sermon, Exhorting them to the Imitation of those Good things. After which, we usually all stand up and pour forth Prayers: And (as I said before) when we desist from Praying, Bread and Wine, and Water is offered, and the Bishop according to his ability offers Prayers and Thanksgiving, and the People with a chearful Voice say,* Amen. *Then follows the Giving and Receiving of the* Eucharist *to Every one; And to those that are* Just. Apol. 2.

not

not present, it is sent by the Deacons. Those that are Rich, and willing, every one, according to his own Pleasure, gives what he pleaseth. What is Collected, is deposited with the Bishop or President, and he dispenseth it to the Orphans and Widows, Sick, or those who upon any Account are in want, &c.

This Order seems very natural, proper, and most useful; especially for those Times, when the World was to be taught, and not forced (as by the *Romans*) to profess what they either cannot understand; or the more they do, they see it to be Error, Nonsense, and Contradiction.

And concerning the Truth it self, Children may; but Men will not be forced to learn. Therefore truly, since so great a Part of Mankind are, and ever will be, either Ignorant, Prejudiced, or Invincibly Obstinate, and so very much incapable of Instruction;

or

or at least, being so perfectly Instructed in the highest Mysteries, that they will be hardly Reconciled to what even their true Spiritual Guides and Superiours judge most Agreeable to the Glory of GOD in His Worship, and fittest for their Edification.

Therefore, I say, it would certainly be very happy for the Christian World, That some such Rational Method were Ordered, as may with more Ease *Lead* them into Christ's Flock, rather than *Drive* them. For Mankind was ever naturally averse to Force and Violence. It is only Force of Argument, that can convince the Rational Soul.

And what better ORDER can be Invented, than this Ancient Tryed Method; By which the World was overcome, and became Christian? For thô we have not the same sorts of Men in all points now-adays, now the World

World is Professedly Christian; yet in some sort all are so, who are not Reconciled, or do not consent to the Universal Doctrine and Practice of Christ in *Unity* and *Charity*; who have not attained to the Perfect Building up in the most Holy Faith. Yet so far as they have obtained, I am perswaded that this Method would be the best to Incite them to such a *Unity*, as so far to Walk all by the Same, if such a Rule.

CHAP

CHAP. X.

The Application to the Church of England.

THis ORDER might with as much Eaſe be Accommodated to Our Church, as it was to the Primitive; ſince it is ſo happily Reſtored to the Purity of the Primitive Doctrine and Government; and not a little Advanced towards the Ancient Diſcipline.

For, Bleſſed be God, we have an Orthodox and Learned Clergy; conſiſting of Biſhops, Presbyters and Deacons: And to theſe adhere as Pious, Noble, and Well-informed; not to ſay as Learned a Laity, as any Age of the World can boaſt of, and few Equal.

Who both Delight and Rejoyce in the Regular Reformation of Our

Our *Catholick*, I mean *Orthodox Church*; who in a Pure Conscience, and Upright Sincerity, embrace Her Reverend Form of Worship, Appointed and Ordained by the Church and State, after mature Deliberation in divers Synods and Parliaments. That admire the Prudence, Moderation and Temper of Our Reformers, and so fervently Love to perform their Devotions in Sincerity and Truth, accompanied with that Beauty of Holiness that She directs; for the setting forth the Glory of God, and setting forward the Salvation of All Men. These ought to be look'd on as the Πίστοι, or Τέλειοι, the *Faithful*, and *Perfect* of the Ancients; of whom the Scripture speaks, and the Ancients are not silent.

But there are some, who tho they are well Instructed, and Believe well, and Externally conform to the Rules of the Church;

yet

yet are highly wanting in the Practice of Holiness of Life and Conversation. These ought (in great Compassion to their Souls) to be made sensible of their Danger; and for their Recovery ought to be Considered and Intreated as *Penitents*.

There are yet Others, who acknowledg the same Orthodox Faith that We do, and are (as far as we know) Pious and Devout; yet Divide from Us upon the Account of Discipline, and Form of Worship: Who having been Misinformed concerning Us, have thereupon forsaken Our Communion in Prayers and Sacraments: Yet I know they would be contented to hear Sermons, and the Holy Scriptures, Read with Us. Therefore why should we not have Our Sermons at such a Convenient time of the Service, as may Invite Them to come and be Our Auditors, for their further Instruction, concern-

ing

ing both Themselves and Us? Which might in time Reconcile them Entirely to Us; being the Thing We so much wish and desire. This requires but the Alteration of One Indifferent Rule, and no Substantial part of the *Liturgy*.

And what more Convenient Time than the Beginning, either before Morning or Communion-Service, when Mens Senses are fresh, and open for Instruction?

After These are several Others, as *Quakers*, *&c.* who want Instruction; and thô Aged, yet are Children in the Knowledge and Grace of Jesus Christ. These are truly *Catechumeni*, and are by all means, to be Invited, to hear Reason and Religion, and to be instructed in their Dissenting Articles of Faith and Good Manners: For whom Sermons and Catechetical Discourses (such as are usually discoursed to Children, and are most plain and easie) are most Proper.

Proper. For to ſuch all Sorts of Mankind might properly come, who may not be Admitted to Holy Myſteries, nor Devotions, without Impiety and Profanation of them. Yet ſuch ought, and perhaps would be willing to hear the Holy Scriptures, a Sermon, or Catechizing; which might prove for their Edification, and in time their Effectual Converſion. So that if I were worthy to be heard, That *Rubrick*, and that Part of the *Act of Uniformity* (concerning *Sermons*) ſhould be the firſt that I would beſeech the Church to alter; as the only abſolutely Neceſſary one, I know, to be Altered in our preſent Circumſtances; whereby all that are not Reconciled, ſo as to be in Communion with Us, might have the Liberty orderly to leave the Congregation, when the Sermon or Catechetical Diſcourſe is ended. As to *Penitents*, They might be Aſſigned another Time, as the

Synod (with Reſpect to this Canon, and our Liturgy) might Adviſe.

But becauſe the mixture of the Aſſembly makes great Diſorder and Confuſion in their Leaving the Congregation; therefore it would yet be more commodious, if Diſſenters had a particular Place aſſigned them for that Reaſon.

It would not be a matter of any great Difficulty, or Charge, to Accommodate Our Churches according to the Manner of the Primitive Church: Eſpecially the Cathedrals, where they have Space enough to do this many ways: They being neither Encumbred with Pues, nor otherwiſe ſtraitned. It is but Removing their Shrines, or rather Screens in moſt of them. And the Holy Table ſtands where it Anciently did; and ſetting a Reverend Pulpit, Adorned with the Commandments, in the place of the Throne.

Thus

Thus within the Choirs would be ſufficiently Capacious for the *Faithful*, and within the Rails for the *Clergy* and other Miniſters: And then there would be ſufficient Place for *Diſſenters* of all Sorts in the Iles, with Liberty to come and go when they think fit; or rather by the Admonition of the Miniſter.

Or as it is in ſome Churches yet: The Sermon might be firſt Preached in the Body of the Church, according to *S. Chryſoſtom*'s Way: which prevailed in After-Ages; and then the *Clergy* and *Faithful* might retire thence to their Devotions: Firſt to the Choirs for Morning-Service; and then at laſt within the Chancel, or Rails for the Communion.

The Church of *Canterbury* (till within this two or three years) had the Morning-Prayers at Seven or Eight of the Clock in the Morning; the Sermon at Ten in the *Audit-houſe*; and then the reſt

of the Communion-Service, and Communion, in the *Choir*.

At *Worceſter* the Morning-Prayer is yet Early; alſo the *Litany* at Ten of the Clock, and then follows the Communion-Service; and then the Sermon in the Body of the Church, whence they Return to the Communion in the *Choir*.

Pariſh Churches might alſo (without any great Difficulty or Charge) be in like manner thus Accommodated. The Complaint is now with ſome Reaſon, That the Choirs are ſo long and ſo diſtant from the Bodies of the Churches, that when the Communion-Service is Celebrated there, it cannot be well heard. Thô indeed for this there is a Remedy provided by the *Rubrick*; to wit, that the Holy Table ſhall ſtand either in the Body of the Church, or in the Chancel: So that no New Rule need be made for this. And in many Churches the Pulpit is already thus placed, at the Upper-End of

of the Body of the Church; So that there only needs a Decent Place, with a Rail to be before it, to place the Communion Table in.

As this is agreeable to the moſt Ancient manner; ſo hath it alſo Modern Example to warrant it: For this was the Form of moſt of the Proteſtant Churches beyond the Seas. The Great *French Church* of *Charenton*, had the Pulpit (which they properly call the *Chaiſe*, or *Chair*, it being the Chair of Chriſt, in oppoſition to that of *Moſes*) placed about a fourth part of the whole Length of the Temple from the Eaſt-End, with a Large Square place before it; fenced in by a Low Wenſcot, accommodated with Seats about it within for the Miniſters, and whole Conſiſtory.

The Cathedral at *Geneva* is juſt ſo accommodated (to the beſt of my Remembrance;) which perhaps was the very ſame manner with the Ancients, till they had the

Magnificence of the Empire, to accommodate them with Richer Materials, and greater Splendor.

In ſome of their Churches, I have obſerved their Communion-Table kept within this; eſpecially at *Blois*; and, as I am ſince Informed, in ſeveral Places. Therefore I wonder that their Learned *Monſieur Colomiés*, ſhould make this a matter of Reproach to them, as therein to diſſent from all Antiquity. I muſt needs avow with all the Reſpect I ought, that that whole firſt Chapter is a great Miſtake: For the *French Churches* have this Separation from the reſt of the Church, for the Miniſters and Conſiſtory, which are their Clergy. And Women and Men do not ſit promiſcuouſly together, but on Benches by themſelves: And in many Churches, in a Part of the Temple by themſelves; as at *Blois* (I remember) the Women ſat in the Middle of the Church, and the Men as their Guard round about

Parallèle de la Pratique de l'Egliſe Ancienne, & de celle des Proteſtans de France, &c.

about them, nearer to the Walls. But he makes the beſt Amends he can now make, by confeſſing his Error, and the Juvenility of the Treatiſe.

I believe this Diviſion of Sex was formerly in our Churches: For in many Country Churches (where the Grandees have not deformed them, by making ſome High and ſome Low, to be Tenements to their whole Families) is yet to be ſeen not only *Dextra & Siniſtra Pars virorum*; but alſo the Right and Left-hand Seats for the Women. The Seats for the Men being next to the Chancel, and the Seats for the Women, next from the Middle-Doors to the Belfery; with an Alley up to the Middle of the Church, and another Croſs that to the North and South Doors.

There is alſo a *Rubrick*, Requiring the Men decently to Place themſelves at the Right-hand, and the Women at the Left, at the

Celebration of the Lord's Supper, in the first Common Prayer Book of King *Edward* the Sixth.

But the General Mixture of all Ages and Sexes, as in most of the *London* and *Westminster* Churches, is very Indecent; not to say (as some say, and others make it) Scandalous.

I think it may not be impertinent here to give a Specimen, to shew how Our *Liturgy* might be Accommodated to the Ancient Manner, as it is already to the Ancient Matter of Divine Service.

For the Week-Days, when only the Assembly of the *Faithful*, or *Penitents* of our Communion are Expected, I see no just Reason to Alter any thing in Matter or Order, in Morning or Evening Prayer: Only the *Penitents*, by the Admonition of the Deacon, might Leave the Congregation, if any there, after the Belief.

On

On Sundays also, when they say the Morning Prayer Early, between Six and Nine the same Order might well still continue.

But when the Assembly of the whole Congregation is expected, it might well be done in the Ancient Order, with these few Alterations:

At the Appointed Hour, whilst the Congregation is coming together, might be Sung a Psalm in Metre; either out of those already in use, or rather another better Edition, set forth by Authority, collected out of the best of the Several Editions of them; done by several Hands. As I do not doubt, but there was Authority for those in use, when first set forth. For not only that at the Front of them testifies as much, in the oldest Editions; but also there is a Form of Prayer and Thanksgiving set forth by Queen *Elizabeth*, and Her Council; wherein

wherein one of those Psalms are ordered to be Sung, not long after that Edition, in the same Reign in which they came forth.

After this might follow a Lesson out of the Old Testament, as Appointed; and then the Epistle and Gospel as Appointed; either from the Pulpit, Reading-Desk, or as in Cathedral Churches.

Then might follow the Sermon.

After this, the Minister might Conclude with some such Sentence as This:

He that cometh to God, must Believe that he is; and that he is a Rewarder of all them that diligently seek him.

With the Heart man believeth unto Righteousness, and with the Mouth confession is made unto Salvation.

Let us therefore make Confession of our Christian Faith.

Then

Then might follow one of the Creeds, either to be ſaid or ſung diſtinctly.

Then might follow the Commandments, after ſome ſuch Sentence of Scripture as this:

Ye ſay, you believe there is One God; ye do well: Jam. 2. 19.

The Devils alſo believe and Tremble; as the Apoſtle S. *James* aſſures us. And that, ver. 26.

As the Body without the Spirit is dead, ſo Faith without Works is dead alſo.

Let us therefore alſo keep God's Covenant, and conſider his Commandments to do them. Pſal. 103. ver. 18.

Which are the ſame which God ſpake in the Twentieth Chapter of Exodus; *Saying,*

I am the Lord thy God &c.

1. *Thou ſhalt have no other Gods but me.*

Anſw. Lord have mercy, &c.

The Sum of all which is Love.

Let

Let us therefore Love the Lord our God, with all our Hearts, with all our Souls, with all our Powers, and with all our Strength: And, Let us love our Neighbours as our selves; by doing unto all men, as we would they should do unto us: For on these two depend the whole Law and the Prophets.

Then might follow an Admonition for those that are thus minded to Stay; and for those that are otherwise minded, to Depart and Leave the Congregation in Peace.

Then might follow the *Litany* in the Morning; and *Dearly beloved Brethren, Confession* and *Absolution* in the Afternoon.

After the *Litany*, all under Censure might be admonished to Depart.

Then the *Exhortation* for the Communion. Then when there is, and where there ought to be a Communion, may follow the Sen-

Sentences, Collection and Offering, &c. as Appointed. When there is none; after the Offertory, the Lord's Prayer, the General Prayer, Collects, and General Thankſgiving.

Then to Conclude with,

The Peace of God, &c.

At Evening: After a Pſalm, as before; or the Pſalms, as Appointed; or both; might follow the Leſſons out of the Old and New Teſtament, as Appointed; the Catechiſm, and then the Sermon.

Then the Belief, and Commandments, as before; or inſtead of the Commandments the Commination, as in the 27*th* Chapter of *Deuteronomy*.

Then the Diſſenters to Depart.

And then one or more of the Sentences of Scripture for Repentance. Then the Exhortation, Confeſſion, and Abſolution.

Then

Then the Penitents admoniſhed to Depart: And then the Salutation of Peace.

The Lord be with you.

Anſw. And with thy Spirit.

Then the reſt as follows, and according as it is Appointed.

So you ſee that the Primitive Order of Divine-Service, might be adapted to our Preſent Liturgy without altering any thing of the Matter, and not very much of the Manner of it.

Now that ſuch things, for the Glory of God, and the Peace of his Church, may (by the Lawful Authority of the Church and State) be Altered, and otherwiſe Eſtabliſhed, Our Church acknowledges in that excellent Preface to the Common-Prayer Book, Concerning Ceremonies; why ſome be Aboliſhed, and why ſome are Retained. Which is ſo Pious,

Diſcreet,

Diſcreet, and Rational an Account of thoſe things, that it ſeems wonderful, that it did not ſatisfie all Men of either Piety, Learning, or Reaſon.

And indeed, I ſee no Reaſon why Men ſhould fall out at all about Innocent Ceremonies, ſince we find the Earlieſt Times of the Univerſal Church, did not concern themſelves about ſuch ſmall Differences in Indifferent Practices of divers particular Churches. As is manifeſt from that Excellent and Pious Epiſtle written by S. *Irenæus* to *Victor* Biſhop of *Rome*, touching the Obſervation of *Eaſter*. Wherein he ſhews various Uſes of divers Provincial Churches, in Faſts, Prayers *, Building of Churches, Worſhiping of God in them, and keeping *Eaſter* it ſelf. And yet they did not fall out about that, nor make a Schiſm in the Church upon ſuch Frivolous Accounts.

Euſeb. Eccl. Hiſt. lib. 5. c. 24.

* *Socrates*, Lib. cap 22. p. 287. D.

I wiſh our Diſſenting Brethren would be followers of that Excellent Example and Temper; and not Divide their own Church upon ſuch Accounts, but ſtrive together with Us to *keep the Unity of the Spirit in Bonds of Peace.*

Now leſt I ſhould grow Tedious about Small Matters, at a time when ſuch great and weighty Concerns are under Conſideration in Church and State I will come to a Concluſion; hoping that I ſhall not be overmuch cenſured with Impertinency, for ſpending ſo much of my own, and the Readers time, on this Subject: Since it was ſo wiſe a Man that ſaid,

He that deſpiſeth Small things ſhall fall by little and little.

Thoſe that conſider, that it is about ſuch ſmall things, if the Reverend and Decent Worſhip of God may be ſo called, that a very Great part of our Nation have Sepa-

Separated themſelves from the National Church, will be of another mind. For if *Mediums* might be found out, to bring us to ſuch a Right underſtanding with each other, as would bring us to Agree to Worſhip God together, in *Unity of the Spirit*; in the *Bonds of Peace*; in *Reverence and Godly Fear*; in *the ſame Spirit with Truth*, without excluding Decency and Comly Order. Certainly, as there is nothing more deſirable in this World; ſo nothing ſhould be more earneſtly Endeavoured by thoſe that have the Weighty Charge of Chriſt's Sheep and Lambs, committed to their Charge, than to bring them into Chriſt's Fold; to be at perfect Unity in Faith, and Charity in Doctrine and Practice. And I muſt profeſs my Ignorance to all the World, of any more Effectual Means, than the Laying before the World, the Practice of the Apoſtolical and Primitive Chriſtians, next to the Scriptures,

tures, concerning theſe Things, to bring this to paſs.

Thoſe certainly are the *Aliquod tertium*, in which if we could (as we ought) Agree, we might have hopes in a ſhort time to Agree with one another.

Which I beſeech God of His Infinite Mercy to grant, for the Healing of Schiſm, and Preventing of Vain-jangling, Hereſie, and the Effuſion of Chriſtian Blood in all Lands; through the Merits and Mediation of Jeſus Chriſt, Our Lord and only Saviour.

FINIS.